

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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SABBATH SCHOOLS.

The following letter was addressed to the members of the Sabbath School in Utica, from Dr. Judd of the Sandwich Island Mission, dated

Lahaina, June 1, 1828.

DEAR CHILDREN:—When I visited your school the last time, I promised to write you a letter after I had arrived at these islands. I sit down at this time to fulfil my promise; and as I have just returned from the Sabbath School in this place, I will tell you something about it. It consists of a *thousand persons*, from the age of ten or twelve up to the oldest class of people. These heathen are children in knowledge, although they are men in years. They meet in the church directly after morning worship.—This church, as it is called, is a large building, made with posts set in the ground and a kind of roof on the top of them—the sides are all open, like a shed. There is no floor, but the ground is covered with gravel stones. They all sat on the ground, and although there were so many of them, there was not the least noise to be heard. The superintendent arose and made some remarks; but as neither he nor any of the teachers and scholars understand English, he spoke in the native language. I could not understand all he said. He spoke, however, of "the Lamb of God, who taketh away the sins of the world." He urged them to flee to Christ and be saved without delay. Before he closed, he entreated them all to obey the good word of God, and attend to the new way of salvation which the Missionaries had kindly taught them. This address was very solemn, and the people listened with the greatest attention to all that he said: some appeared to be much affected. After the superintendent had done speaking, he read one of the hymns out of the little hymn book printed by Mr. Loomis. Then they sung it to the tune of *Dismission*. I think many of them knew the hymn by heart, as they did not appear to have many books. After singing, which was quite as good as we could expect, the superintendent gave the signal, and all the scholars moved into rows: each teacher stood up before his class and heard their lesson.—These poor heathens have no bible: the Missionaries have begun to print it for them, but it will be a great while before it is finished. They have printed the ten commandments, Christ's sermon on the mount, the story of Joseph, and a few chapters in Luke. I think there were a great number of persons in the house who could repeat them all, except the story of Joseph, which has been printed only a few weeks.—

They get their lessons very perfectly, and take a delight in them which I have seldom seen in any school in America. Nahienaena the princess was there. She is heir to half the kingdom of the Sandwich Islands, and is so very honorable that she always has a large number of women to attend her wherever she goes, and a company of men with guns to guard her day and night. Although she is but fourteen years old, and has once been a scholar in this Sunday School, yet, by a close application to study, she has outstripped all the rest, and is now a teacher. She is hopefully pious and has joined the church. It is very interesting to see this girl, who has so much wealth and power, with her book in her hand, teaching those persons who formerly never dared to come into her presence, except on their hands and knees! This is owing to the power of the gospel—to the influence of those truths which you learn from Sabbath to Sabbath in Utica. They spent a considerable time at the recitation. Some recited in one of the parts of the Bible, some in the catechism, and others repeated hymns. When they had finished, the superintendent arose and made a signal: the house was still in a moment. Then an old man, whose name is called Bartimeus in the *Missionary Herald*, arose and made an address. O, children! I wish you could all have been there to hear this old man. Though you could not understand a word he said, yet he was so earnest, and spoke with so much feeling, and the people listened so attentively, that you could hardly keep from weeping: I am sure I could not. After he had spoken, the superintendent said he wished them all to attend to the words of Bartimeus, for they were very good: then he read another hymn, which was sung to the tune *Tamworth*; after which they all joined in prayer, and then retired. I have not time to write more at present. Let the example of these poor heathens affect you deeply, and may God grant that you may meet them and us in heaven. My dear children, I must now bid you an affectionate farewell.

Yours,
GERRIT P. JUDD.

"Pass not by the house of sickness",—said a minister the other day, as he gave the solemn pastoral charge to a ministering brother, "Pass not by the house of sickness,—saying 'I will call on my return'—lest it be too late, and he whom thou would'st benefit be forever beyond thy reach." This is well. A minister ought to be afraid to lose a single opportunity for doing good. But how much more does it behove me to be afraid lest I let slip the present golden moment for my own salvation, and so perish forever.—N. H. O.

Missionary Intelligence.

SANDWICH ISLANDS.

Extract of a letter communicated to the Albany Christian Register from Mr. Gulick, one of the Missionaries, who left this country for the Sandwich Islands, to a clergyman in that city.

HONOLULU, (OAHU,) April 26th, 1828.

Dear Brother—"On the last Sabbath in March, we landed safely at Honolulu. The evening of that day was one of the most *happy* of my life. I was permitted to preach the gospel, on board the *Enterprise* of Nantucket; nine of whose crew have become hopefully pious, since they left America. Several officers, and men from other vessels were present; and all appeared attentive.

On Monday and Tuesday, we landed; and were very cordially received by the missionary Chiefs, and body of the people. The kindness of some of the chiefs is worthy of notice. Kahumanu, one of the remaining Queens of Tamehameha, is one of the firmest, and most efficient friends of the missionaries. We received her affectionate salutation, before we reached the shore. She sent a considerable quantity of fresh provisions, viz. a pig, poultry, potatoes, &c. &c. to Mr. Bingham's and had water brought from a mountain spring, for our use. She has given, and continues to give (in the opinion of those who have *known* her several years) good evidence of being "a new creature." She visits the missionaries often, and seems very affectionate towards them all.

The mission is in a flourishing condition.—Although, as you will probably have learned before you shall have read this, its agents here still suffer persecution; from men whose corrupt inclinations are partially restrained by its success. The natives however are becoming more decided, and resolute in defending their benefactors. There are said to be more than 26,000 who attend the schools; 12,000 collected into congregations; about 60 members of the church; and as many more, of whose piety they have pleasing evidence.

There are supposed to be about 2000 families which attend family worship. An instance of a person, professing to seek an interest in Christ, and not worshipping God in his family, is unknown to the missionaries if it exists on the Islands.

But they are deliberate, and cautious in admitting them to church fellowship. The natives are certainly an ingenious people. Their dexterity at printing, their skill in making, and managing their causes, and other specimens of their genius, clearly evince this. But the degradation, poverty, and ignorance, of the great mass of them is extreme. The condition of the most miserable slave, I ever saw, is far preferable (as respects the present generation) to theirs. But I have no doubt they will rise, and rank with civilized, and enlightened nations.

It is even now affirmed by others, beside missionaries, that there is manifestly a considerable improvement in their morals, and a pro-

portional increase of temporal comforts. But still, judging from what I have seen and heard a vast majority of the inhabitants, usually go almost naked. Their houses (except a few belonging to the king, and chiefs) are entirely covered with thatch. They have but one avenue, (without any means of closing it except by suspending a mat) which answers all the purposes of doors and windows. Their cooking is done out of the house. It consists generally of roasting in the earth. The ground on which the house stands, is covered with dried grass, which supplies the place of floors. The more affluent spread mats on the grass; and multiply them till they make a very easy seat. They have neither tables, chairs nor stools. Their food is served up in calabashes, which constitute almost the whole of their furniture. They are so accustomed to sitting on the ground, that any other seat seems to them both useless and irksome. Hands, fingers, and teeth, usually serve instead of plates, knives, forks, spoons, and ladles.

Notwithstanding their deep degradation, they profess the means of obtaining all the necessities, and many of the luxuries of a refined people. This I infer from the nature of their soil and climate. I believe most tropical productions will flourish here. Their sweet potatoes and melons are very good. Taro (the chief support of the natives) and yams, are an excellent substitute for Irish potatoes; which owing probably to improper cultivation, are not generally very valuable. The cotton and coffee plants; sugar-cane, and cocoa-nut tree, find a congenial soil. But the first is not cultivated, to much extent, the second only by way of experiment; and the third, and fourth to little advantage. They have very fine cattle which need no attention except bringing home, to prevent their becoming wild; and this may be said of all their grazing animals. They have also horses, and mules. But cattle, horses, and mules are almost exclusively in the hands of foreigners, and a few chiefs. There are a few sheep, which however are of little value, in this climate. Goats, swine, and poultry, are the only domestic animals which are generally possessed. Fish abound; and some species of them, are very good. The extreme roughness, of a great part of the Islands, forbids cultivation; and that extensive use of wheel carriages, which prevails in America; but the natives scarcely know the use of such machines.

They are accustomed to carry every thing upon their naked shoulders, except what they drag by hand upon the ground. There is tolerable timber on Hawaii; and there are streams sufficient to turn saw mills; and it is thought they will be erected, when a saw, and some other materials can be obtained from America. Lime-stone, and stone suitable for building can be obtained on most parts of the Islands; so that substantial walls can be erected. And the fiber, of which the cocoa-nut shell is chiefly composed, will cause the lime and sand to adhere and form a very good plaster. Good, and commodious houses, can therefore be erected, provided we have beams, boards, shingles, windows, &c. from America or elsewhere.—And the labor, except of mechanics, can be

obtained for slates, books, &c. The natives are just beginning in this important enterprise.— But the price of labor, (which is from \$1,50 to \$3,00 per day) and their want of experience, with the great expense of lumber, at present prevent a rapid improvement in this branch of civilization. From these facts I think it is evident that all that is requisite to effect their elevation, is proper instruction, and example. And these, as you have truly heard, they are very eager and thankful to receive. But to prevent their rising, an enormous price is demanded, for every article pertaining to civilized life, which reaches these shores. And you know what efforts of a more odious, and impious nature, are made to prevent their improvement, by those who pretend “the heathen will be heathen” after all our exertions. Brother could you know the whole history of crimes committed by civilized nations, on the poor heathen, or even the small part, which has come to my knowledge, you would “blush and hang your head” to think you belonged to the species which could be guilty of such conduct. Every kind of deception, and cruelty seems to be practiced. I am credibly informed that some of the traders to the N. West Coast, have obtained some persons of one tribe, and sold them as slaves to another. Such has been the conduct of foreigners, towards those miserable beings, that they expect nothing but treachery and cruelty from strangers. The opinion of the brethren is, that nothing can be done for them at present, except at the mouth of Colombia river, and perhaps not even there, unless that should be occupied as a military station. One of our number is however, to be sent by the first opportunity to explore the coast. Since my arrival, I have visited Lahaina; Raihua, and Kaawaloa. These stations appear to have received much more benefit from religious instruction, than Honolulu.— This is attributed to the larger number of foreign merchants, residents, at this than at any other station; and to the abrogation (virtually) of the *tabu* on females, which was effected by Percival. At no other station, I am told, can they be obtained by seamen. And even here it is very disgraceful. Mr. Ely at Kaihua has very recently been threatened on this account. But the natives protected him; and after reasoning a while with his enemies, seeing their rage abated, he invited them into his house, gave them some refreshment, and they went away ashamed, and returned no more. I have become acquainted with most of the persons mentioned in the Herald; and received during my visit many marks of their affection for missionaries. The Blind man mentioned in the Herald for 1826 page 146 and 7 is peculiarly interesting. But you will naturally inquire after the spiritual welfare of this people. Probably not more than one of a thousand is really pious. But I have not seen a single person intoxicated. And the missionaries have no more fear in trusting them with property than they would have, of their own countrymen. And, at least in the vicinity of the several congregations, the Sabbath is much more sacredly observed by them, than in most parts of America, with which I am acquaint-

ed. Here then we have access to about 150,000 immortal beings, most of whom are “perishing for lack of knowledge,” though eager to hear the glad tidings of salvation; even that salvation in which we rejoice; and through which we look forward to a glorious immortality. What then ought we to do? What would we expect of others, did we know that they enjoyed our privileges, and feel ourselves to be in the condition of the heathen? Should I not rather say, what has Christ commanded? “Preach the gospel to every creature.” Is it not then, a fair inference, that just in proportion to our faith, and love, we shall labor, or contribute, as providence shall direct, to spread the knowledge of this great salvation, to earth’s remotest bounds. I have endeavored to describe their poverty to show their inability to help themselves. And their docility, and eagerness to receive instruction, appear to me, to present a powerful claim upon our liberality. They seldom if ever object to the word of God.— Even when it condemns them, they acknowledge it is good. If this mission is well sustained, I shall not be surprised if some 20, or 30 years hence, these Islanders should, by their veneration for the word of God, and obedience to it, set an example to most Christian countries. But notwithstanding the labors which have been performed, and the privations and sufferings which have been sustained, from the want of christian society, from coarse fare, uncomfortable habitations, the former habits of the nation, and the opposition of foreigners; much, *very much*, remains to be done, and something to be suffered, before this delightful scene can be presented to our view. The brethren are assembled here, at a general meeting; and last Sabbath we joined them in commemorating the dying love of our Redeemer. It was a deeply interesting, and I trust a profitable season to our souls. The loss of Mrs. Bishop, who died a month before our arrival, was deeply felt.— Brother B. seems however, to delight in his work. It is determined that I shall be located at Tawai, otherwise called Atawai. My beloved companion and myself are more cheerful and happy in our prospect of laboring among the heathen, than we ever were, in view of settling in our native land.

Letters from several of the Missionaries, composing the late reinforcement at the Sandwich Island, have appeared in various publications, from which we select the following:

From Miss Patten’s letter, to the Ladies in New-York, May 28, 1828.

On Sabbath, March 30, our eyes were gratified with a view of these shores where we hope to spend our lives in incessant labor to promote the glory of God and benefit our perishing fellow beings. In the evening we had a visit from Mr. Bingham, Mr. Goodrich, and Mr. Chamberlain. “God bless you! Welcome, welcome to these heathen shores!” was their salutation,—and the interview was more like that of long separated brethren than entire strangers. The next morning we came ashore, found the brethren standing on the beach to receive us, and were conducted by them through

crowds of admiring spectators to the mission house, where with united hearts we sung,

"Kindred in Christ, for his dear sake,
A hearty welcome here receive."

Gave thanks to Almighty God for past preservation and present mercies, and invoked his blessing on our future labors. Never were missionaries received under more favorable auspices. We were welcomed by Kaahumanu, have the approbation of the young king and queen, and more than twenty-four chiefs. Truly "the harvest is great, but the laborers are few." Pray that the Lord may prepare more laborers for this whitening field, and that those who are here may reap fruit unto life eternal. I am more than ever affected with a sense of the misery and wretchedness of the heathen. Thousands on these isles know not God their Maker, and are unconscious that they must live forever. The only object of their pursuit is the gratification of their senses. Many of them spend their time in idleness and *only* live to eat and drink, and then go down to the grave. The Lord has commenced a glorious work here, but he works by *means*, and a great increase of exertion must be made by Christians, before the inhabitants of these isles can be made acquainted with God's law. Oh Miss P. what an *honor*, what a *privilege* it is, to be a co-worker with God in building up his spiritual temple, and preparing jewels to adorn our Redeemer's crown, which shall sparkle with undiminished lustre through interminable ages. My heart exults in songs of praise, that I have been permitted to see the dawn of the Millennium; and I long to see Him whose right it is to reign, come and take the sceptre of the universe, and rule king of nations as he is King of saints. The prospect I have of being useful, makes a residence in this burning clime pleasant, and reconciles me to live and die far from my country and my home.

I am now pleasantly situated with Mr. and Mrs. Richards, and Mr. and Mrs. Andrews at Lahaina. This is a delightful, verdant station, and much more retired than Honolulu. I occupy the observatory, a beautiful little chamber eight feet square on the top of the house. This little room contains *all* the property I own on earth, which is a single high post bedstead, two trunks, a little table, writing desk and rocking chair. It has two doors, the upper part of each is glass, one opens to the North, the other to the South. From the one in front I have a fine view of the ocean, and first discover the vessels which come into port; from the other, the sloping hills and lofty mountains, covered with verdure up to the very summits, terminate the delightful prospect. Here I am raised above the reach of noise and care, and the privilege of being alone with God, makes me quite forget that I am a stranger in a strange land. Mr. and Mrs. R. are shining Christians: having so often been tried in the furnace of affliction and persecution, their graces shine with peculiar lustre. I am exceeding happy in their society—and with a prospect of progressive usefulness, and approving heaven, I would not change my condition with the happiest princess on earth.

As no earthly happiness is found without

some alloy, so this pleasant station has its disadvantages. The heat of the sun's direct rays is very oppressive. The trade wind seldom blows here for many hours together, in consequence of the high mountains in the rear of us. The sea breeze, too, is more irregular, and my room in the middle of the day is almost as hot as an oven. We never walk out except in case of necessity, till evening, which is always cool and agreeable. I have taken three excursions since I came here, one to Mr. Stewart's garden, another to the site contemplated for the new stone church, and the third on the water in search of coral. Mr. and Mrs. Richards, Dr. and Mrs. Judd, who are now with us, and Mr. Andrews and myself, went in a double canoe two miles along side the beach. The coral is found at the bottom of the sea, and you would have trembled to have seen the natives plunge thirty feet into the water and bring it up. They delight in such kind of exercise, and many of them spend the whole day playing in the surf. I should like to send you a specimen of the coral, but it would be very expensive, unless I could find a private conveyance. It is beautiful and would make handsome mantle ornaments. Some of it is white, some yellow, and others of a pink color.

You will be informed of the location of the missionaries by the Herald, I shall only mention that of the young ladies; Miss Stone has gone to reside with Mrs. Thurston in Hawaii; Miss Ward remains with Mrs. Bingham; Miss Ogden, who has been my beloved, confidential and inseparable friend the last six months, expects to go with Mrs. Gurlick to Taui. The natives are very much gratified with the idea of single ladies coming to the islands. They say we can pay more attention to the improvement of their minds than the married ladies, who of course must devote much of their time to their husbands and children.

Celebration of the Lord's Supper.

April 1st, (says Miss Stone,) the persons composing the reinforcement were all received into the church, and we celebrated the dying love of our Lord and Saviour Jesus Christ.—The circumstance of our being preserved through many dangers, and permitted to commune with these our brethren, renders it the most interesting and solemn event I ever witnessed.

From Mr. Clark's letter, April 7.

Boki was absent from this place, [Honolulu] when we arrived. He returned on Wednesday last. Mr. Bingham immediately called upon him, and informed him of our arrival. He sent us word, that he should be happy to meet us at Kuanaa's, the commander in chief of the military force of the island. We immediately waited on him, with Messrs. Bingham and Chamberlain. Boki and the General met us at a little distance from the door, and received us with as much politeness, as though they had spent all their days at the court of King George. After we entered the house, we were introduced to Mrs. Boki, and other chiefs. The chiefs were dressed in the richest silk, and the house was furnished accordingly. Soon after we were seated. Kaahumanu came in with her atten-

dants, and took her seat with the chiefs. Boki and Kaahumanu each handed Mr. Bingham a line, containing an expression of their feelings on our arrival. It was written entirely by himself and in a few minutes.

After this interview, we all repaired to the Chapel, to attend a stated service in the native language. There was judged to be at least a thousand persons present; and better attention in an assembly I scarcely ever witnessed. At the close of the service, two couple, neatly dressed, were united in marriage. The whole scene was deeply interesting. I felt that I was richly rewarded for all the sacrifices I have as yet made, as a missionary of the cross. I forgot to mention that after the communications from Boki and Kaahumanu were read, a large and elegant Bible was presented to Boki, which we brought for the purpose, and another to Kaahumanu, with an engraving of the Lord's Supper. They seemed pleased with the presents. Boki wished to know, if that book contained the whole of the word of God, and how long before it could all be translated into the native language.

Yesterday was the Sabbath. We had three services, two in the native language, and one in English. At the native service in the morning, the house was crowded to overflowing. It was supposed there were two thousand persons present. This is about the usual number which attend at this station.

June 11.—The young king has returned, and given his formal assent to the settlement of the reinforcement. He is a pleasant lad about fifteen, but rather fond of his sports. He is very much under the controul of the high chiefs, who are all our decided friends. There has been a general meeting of the mission. Agreeably to the request of Mr. Evarts, I am to remain at this station, and preach part of the time in English. Mr. Gulick is going to Taui. Mr. Andrews has gone to Lahaini. Mr. Green expects to visit the North-West Coast, if a good opportunity shall offer; he is going to Hawaii for the present. The physician and printer remain here. The prospects of this mission, I think, were never more flattering than at present.—There is a very general attention to preaching and instruction. Books are devoured as fast as they can be printed. The history of Joseph has just been published, and is read with great eagerness. We hope in many cases, that the spirit of God is giving efficacy to divine truth. We hear from Hawaii that many are anxiously enquiring, what they shall do to be saved. Six persons have just been examined for admission to the church in this place: others are expected to come forward soon.—*Vermont Chron.*

The following notes were addressed to the new company of missionaries, on their late arrival at the Sandwich Islands.

[Translation.]

Kaawaloa, April 12, 1828.

"I affectionately salute you, new missionaries: I desire that you and me may dwell together in this country.

"When I shall arrive there (where you are) we shall greet each other.

"Love to the company of old missionaries.

"*Kauikeaouli.*"

To the new missionaries at Oahu.

[Translation.]

"April 2, 1828.

"Kind affection for you all, ye missionaries—all the company of kindred beloved.

"This is my sentiment. The love and joy of my heart towards God, on account of his sending you hither to help us, that you and we may dwell together in the shade of his salvation, and in his name, that we and you may labor affectionately for him.

"Joy is mine, and great rejoicing towards you all, on account of his again sending you hither to support us here.

"My heart thanks God for our being now blessed by his causing us now personally to meet together.

"Good will to you and us all. May our souls be saved by Jesus Christ.

"This is the finishing of the thought."

"*Elizabeth Kaahumanu.*"

[Translation.]

"Love to you, ye missionaries, who have now come hither to this place. I am made joyful by you, on account of your arrival here.

"It is God, doubtless, that has caused you and us to meet together first now.

"My heart was sorry that I was residing at another place.

Nu Boki."

CHINA.

Extract of a Letter from Dr. Morrison, dated Canton, February 4th, 1828, addressed to the Secretary of the London Missionary Society.

I have the pleasure of informing you of the baptism of another native Chinese, by Leangafa, who continues faithful to the Lord.

The convert's name is Keuteenching. He is a young man, brought up to what is considered here the learned profession. I have not seen him, but have received a letter from him, which I enclose. He and Afa live about eighty or a hundred miles from Canton, at a country village. You will perceive that they are about to open a charity school, under Christian auspices, to communicate to the poor the elements of letters and some Christian education. May the Lord's blessing attend this first attempt in the interior of China!

Canton, February 3d, 1828.

The following Letter was received a few days ago from Leangafa.

Respectful wishes for happiness and tranquility to my venerable preceptors!

On the 4th day of the present month, being the day of worship, and the holy day of rest, [Sunday] Keuteenching received the rite of baptism; and has entered the family of God. He and I dwell in a small house, where, morning and evening, with united hearts and unity of intention, we, together, study the true doctrine.

I and Keu are desirous of writing a catechism of the truth, forming a small book, to be hereafter given to children to learn and repeat. At present it is not written out fair, but when it is,

we will send it to you, to revise and correct it, after which we will give to the children.

I have already consulted with Ken, about opening a "righteous (charity) school" to teach children. Ken says, that such expansive benevolence and charity are rarely to be found; that the allowance (five shillings a week), though small, is sufficient; with an addition of four dollars, for school-rent, paper, pencils, and ink; which will be enough for master and scholars for one year.

Ken has fixed on the 16th of the 1st moon of the ensuing year (Feb. 1828) to open the school, and to begin with ten scholars.

Keuteenching to Dr. Morrison.

The moral disease of man in this world, is, ignorance of his true condition, and an unlimited compliance with the customs of the world. In modern times, men's hearts have forsaken ancient principles. Being conformed to the world, although treading in devious paths, still they say to themselves—"We are in the right road;" and they themselves are ignorant of the fact.

During the last few months, I have fallen in with my religious elder brother, [Leangafa] and morning and evening have been with him, listening to the words of truth. He says, the great source of truth is from heaven; that ancient doctrines, though diverging in ten thousand channels, must all revert to one God.

On hearing this I was suddenly awakened, and began to think of my former moral defilement; of stains and pollution, confused and multifarious. I desired and sought the gate of pardon, but knew not the road thither.

Happily, I found the hand of my religious brother pointing out the way. He said, "Man, though his sins be heavy as the greatest mountain, if he bitterly repent, reform, and believingly trust in the Saviour of the world, Jesus, he shall obtain the complete obliteration of all his sins; and shall acquire the eternal bliss of the coming life."

I, therefore, poured out my heart, reverently believed, and cordially received the sacred rite of baptism, to cleanse away the filth of sin; looking up to, and hoping for, the Holy Spirit's grace, to implant in my heart a root of holiness, to assist me hereafter to bring forth the fruits of holy virtues, &c.

With compliments to the venerable teacher, and thanks to all those who have communicated the truth, I am, waiting for instruction,

Your younger Brother,

KEUTEENCHING.

SINGAPORE.

Extracts of a Letter from Mr. Jacob Tomlin, dated Singapore, September 4, 1827; addressed to the Home Secretary.

I herewith send you some extracts from my journal, of the four months we have now been residing here.

The mission, indeed, still bears a somewhat dark and dreary aspect, but yet there are some pleasing straggling rays of light irradiating the thick gloom, which, to my mind, are as cheering harbingers of approaching day. The Lord has

already laid a sure and wide foundation, through his servants, of a great and marvellous work, which He seems about going speedily to accomplish. The translation of the Scriptures into Chinese, and their dispersion through various channels into different parts of that vast empire, afford a sure pledge that the labor of the Lord's faithful and zealous servants here shall not be in vain; for though they may wait long for the fruit, the seed shall at length spring up to a rich and abundant harvest.

Decline of Prejudice among Chinese.

The diminution of the people's prejudices, their readiness to receive and read candidly our books—nay, I might add their willingness and even joyful eagerness to obtain them, in many instances, are pleasing offsets to all our discouragements, and surely afford cheering indications of a better spirit springing up in the breast of this people. The barrier to a truly sound and scriptural education seems to be fast crumbling away; indeed, their remaining prejudices on this subject are scarcely worth notice. We have not found any one instance, on a thorough examination, where the parents were really hostile to Christian instruction for their children. In some places, as Pinang, for instance, the parents have come forward to request schools, which had been shut for a time, to be re-opened for their children. Let us then, my dear brother, turn our eyes from the dark side of the picture,—for (with some of us) they are already enfeebled by dwelling so long upon it,—and contemplate, for the future, more of the bright side. The old proverb, that "Men make things as they find them," is too often painfully verified in the Christian; let us remember that it is the Christian's peculiar privilege always to rejoice in hope, and we are assured that "*to faith all things are possible.*" Let us not re-echo the gloomy knell that has been rung over the poor miserable heathen by the Abbe Dubois, and others; but hope better things, and things which pertain to their salvation; for assuredly the Lord hath mercy in store for both the Hindoos and Chinese.

Our spirits have lately been much refreshed by the very cheering intelligence which has come to us from various parts of the world, through the Magazines and Reports; and I trust we have been thereby much encouraged in our own work, and, under the blessing of God, we may now be stirred up to greater zeal and activity in our labors. The Lord seems to be doing great and marvellous things in many places. From the shores of Hindostan—from Tinnevely and Bengal—from North and South America—a shout of victory has been heard, and great and splendid triumphs obtained over the enemy. The armies of Israel are in motion on all sides, and rapidly hastening to conquest and to the full possession of the promised land. But, alas! we are still hanging back in the rear: China, with its teeming millions, has enrolled few faithful intrepid soldiers of the Cross. But, oh! let the spirit of the Lord be invoked, and then these dry bones, that lie scattered here in the valley and on the plain, shall be clothed, and arise, and come forth as a mighty army!

MISSIONARY ANECDOTES.

From Mrs. Wade's Journal at Maulaming.

The two first classes having this morning, during their catechetical exercise, answered questions respecting the creation of the world, angels, man, his fall, and redemption, &c. with more than usual correctness, were then asked, who made Satan? This was, to their untaught minds, quite a new idea, and not one of them knew what to answer. They were, however, encouraged to tell what they thought, and to talk together upon the subject. After some hesitation, and much whispering among themselves, some of the largest said that they thought he must have always been, or be, eternal. But others said no, for there is nothing eternal but God? If he did not always live, tell us who made him? answered another girl. To which Mary Haseltine replied, I think God made him, for God made every thing. Me Loke, our first scholar, who had not yet spoken a word, was then asked what she thought upon the subject. I do not know, Mama, she replied. He is not eternal like God, is he? And I dare not say that God made such a wicked being. Does not God create every thing good? Yes, said another, Angels are pure and holy, and the first man and woman were made without sin. All the larger girls then said, we do not think that Satan is eternal, but cannot tell who made him. These answers and remarks were quite original, and without pre-meditation, as a similar question had never been asked, and were expressed with a child-like interesting simplicity, of which I quite rob them by a translation. They then listened to an explanation of the subject, with an interest which would have done honor to any class of Christian children.

Three of the largest girls in the school came into my room this evening, and begged that I would give each a tract for their brothers, who are learning to read in a monastery, and would not therefore be allowed to come to us for religious instructions, or have any means of knowing the true God. The tracts were most cheerfully given, and the opportunity improved by conversing with them upon their dangerous state, without an interest in the merits of Jesus Christ the only Saviour. Their answers indicated some tenderness of feeling, and they all wept.

I have just been informed by one of the Christians, that Me Poo, a little girl, who had been in the school about six months, when last at home, on a visit, heard something said about going to worship a Pagoda, when she immediately exclaimed with much earnestness, "O my father, and my mother, do not worship those images and Pagodas. Gaudama, where is he? Can he see or hear us? And these heaps of bricks, and figures of stone, what can they do for us? Is it not better to worship the God who made the heavens and the earth, and who is now alive, and will live forever?"

The grandmother of Me Men, a little girl about five years old, made me a visit to-day. After inquiring about her health, I observed, you are growing old, and cannot expect to live long. "It is true," she replied, "and I have been thinking much upon the subject lately."

I then inquired, into what state do you expect to enter after death? "Oh I do not know," she replied, "I have been trying all my life, to perform enough meritorious deeds, to ensure me happiness in another state; but little Me Men tells me that every body will go down to hell, if they do not worship the great God who made heaven and all this world too. So I try to worship him, but my mind is extremely dark." How do you worship him? she was asked, "I first pray to my dead relations to speak to God for me, and then I try to pray to Jesus Christ; but I did not know what to say to him, until Me Men began to teach me the prayer which she learned here."

To-day a Burman woman brought her little daughter, begging that I would receive her into the school, and said that I might take her as my own child. She was a little girl, but I was obliged again with very painful feelings to refuse the request, and she went away with a sorrowful countenance, and the mother said, "Alas, my daughter will never have an opportunity of learning any thing but wickedness." We have in this way refused ten or twelve girls, since our number was made up to twenty; and there is no doubt many others would have offered, had it not been known that we had refused to take any more.—*Bap. Mag.*

Miscellaneous Intelligence.

IT WAS TOO LATE.

[Translated from the French.]

A church-yard affords lessons for every age; the child may there find, that those who are younger than himself are often called away; blooming youth and manhood may learn, that those of like age are not unfrequently summoned from pleasures or from business; and the aged may be reminded, that the grave must speedily open for them.

But, alas! how often are these thoughts driven from the mind, "Because the sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." (Eccl. viii. 11.) The sinner commits sin, God grants him opportunity to repent; "But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." (Eccl. viii. 13.) The wicked man hardens his heart and cares not. He tries to think that there is no God. But He that sitteth in the heavens, who judgeth aright, saw the day when the iniquity of Sodom was fulfilled; the fire from heaven came down upon its abominations and it was destroyed!

The judgments of the Most High go through the earth, and those who write the annals of nations should mark them. They also visit families and individuals, "for the eyes of the Lord are in every place, beholding the evil and the good;" and "he will seek out wickedness till he find none." In the course of my ministry I have repeatedly seen instances of this, one of which I will now relate.

About five years ago I was in the large burying-ground in our city; two stout grave diggers were turning over that insatiable soil which, though closed up every day, opens daily to de-

your. The remains of generations long since passed away were intermixed with those of their descendants. The bones of infancy and advanced life were mingled together—the remains of a child which, moistened with tears, had been deposited where the silver hairs of its parent's grandsire already were laid. The mattock penetrated the mouldering scull of a proud and wealthy master, and then entered into that of a laborer whose days had passed in poverty and sufferings, nor could either of them resent the insult offered to their remains.

I stood for sometime a silent spectator of this instructive scene. I looked around and saw where many of my contemporaries had been deposited, and asked myself, "which is the spot where I shall be laid?" Then looking at the grave-diggers I said, "They indeed should be serious whose daily employ it is to remove the dust of their fellow-men, and who every day witness the grief and sorrow of surviving relatives. O, how desirable it is that they should hear the voice of Him who has declared that the earth shall give up its dead, and that the grave is swallowed up in victory."

I approached the men, and was about to express what passed in my mind; when one of them, touching a scull with his foot, said to his companion, loud enough for me to hear, "As for him, he is dead enough, and he will not rise again in a hurry, if he ever does!"

I looked steadfastly at this unbelieving scorner, and recognized the father of a misguided female whom I had lately visited in an asylum. "Thomas," said I, "did that blasphemy, which I believe you uttered that I might hear, did it come from your heart; or was it merely the hasty expression of your lips?" "Sir," said he, resuming his work, "I am not so wise as you; but I think it will not be easy to join all these pieces together again, and when we are dead we shall remain so." I replied, "Then you think that Jesus, the Son of God, uttered a falsehood when he said, 'I am the resurrection and the life,' and declared that the dead should rise again at the day of judgment?" "Perhaps so," said he, shrugging up his shoulders; "but for my part I don't care about it." His companion was of the same way of thinking, and I turned from them as I saw that these hardened sinners were determined to make a jest of the precious words of truth.

Four years afterwards, while I was in my garden, I saw a man come to the gate, he walked feebly and leaned upon a stick. With some difficulty I recognised "the scorner;" but how changed! his face and limbs were swollen, his eyes wandered, and his whole appearance indicated one who had been stricken with the palsy. I made him sit down, but it was long before he recovered breath sufficiently to speak, and I could only with difficulty understand his words. He told me that his daughter had prevailed upon him to come to me, that I might talk to him about religion, for he was very ill and needed consolation.

I expressed pity for his sufferings, and said, "Do you now fear God? Are you afraid of death and judgment?" With some difficulty he made me understand that he was not; and, after repeated inquiries, I found he was as much an

unbeliever as when, in the church-yard, he mocked at the glad tidings of the gospel. I endeavored to bring him to understand the truth as to the life to come, and the promises of pardon in Christ Jesus. I spoke slowly and patiently, and repeated what I said. I began to hope that he received this instruction, at least in some degree, for he looked at me with all the appearance of docility and attention. After having fully explained what our beloved Saviour has done and suffered for us, I asked if he understood me. He replied, with a look indicating stupidity, "My memory is gone, I can't remember what people say; what have you been telling me?" I then repeated still more slowly, and in as simple a manner as I could, a statement of the truths of the gospel; but the poor creature, from whom God had taken the understanding he had misused, continued to look at me with an open mouth. "IT WAS TOO LATE" for that soul to hear the glad tidings of the gospel; and when he left me, his last words, uttered with much difficulty, were, "I shall soon be dead, and then all will be over with me."

Some days after I was informed that the awful moment had arrived: he was dead, and had died like the beast that knows not what is meant by life, but perishes in ignorance.

He is buried in that church-yard, his grave probably was dug by his companion with whom he was accustomed to mock at death and eternity! and who, far from deriving instruction from the last hours of his associate, continues to laugh at serious things.

For him, if he yet survives, and if his spirit is not yet become like that of the brute; for him "IT IS NOT YET too late" to repent, and look with humiliation and faith towards that all-powerful Saviour, who said, "I am the resurrection and the life; he that believeth in me though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die." But let him not continue to trifle with the long-suffering of the Lord.

Reader, "Believest thou this?" Have you received the faith which is by the Son of God—and can you contemplate your last hour with reliance upon Him? Ah! if you are like that wretched man—if, like him, you look to death as the final close of a life spent without God and without hope; oh, stay your hasty steps! The brink of the grave is slippery; draw back your foot from the gloomy path you follow, and which terminates therein. Turn; turn and look. Direct your feeble heart to the mercy of your Creator who invites you: "Be ye reconciled to me by my well-beloved Son, whom I gave unto the world as a Saviour; but who will one day return as a judge!"

Child of man, listen to the voice that speaketh from heaven! Fear, lest by your delay you bring upon yourself the just displeasure of God. Fear, lest it should also be said of you, "IT WAS TOO LATE."
C. M.

CLOSE COMMUNION.

We knew a Presbyterian minister some few years since, who had charge of a Congregation in E., in which place there was also a Baptist Congregation under the pastoral care of Mr.

H., a Baptist Minister. It happened on a certain time, that a communion season was to be observed in each Congregation on the same Sabbath. The day after, the two Ministers happened to meet, and Communion was very naturally made a subject of conversation, when the following Dialogue took place between them.

Presbyterian. Did you, Mr. H., enjoy a good season with your people yesterday in celebrating the divine love of our Saviour?

Baptist. Yes, brother, a precious season. I trust you and your people also enjoyed the presence of our Lord.

P. I trust we did. Communion with our Head is essential to enjoyment at such times. Do you not think that Christ always communes with his people, whenever they draw around his Table?

B. Most certainly. It would be but a dreary time, if the Master of the feast was not there.

P. So I think indeed. Well brother, if Christ delights to commune with his Church, how sweet ought the communion of Christians to be with one another? O, how sacred is the feeling of true Christian fellowship! What enlargement it brings to the heart; and how it elevates and ennobles the soul, and enables it to make common cause with all the children of God in the world.

B. It is truly a noble principle, but it is to be exercised under proper regulations and restrictions.

P. O, it would distress me much to be convinced that the Baptists were not a people of God. I should be unhappy if compelled to believe that even the *little flock* to which you ministered yesterday, did not belong to the *true fold* and to the *true Shepherd*.

B. And I in turn should be equally pained to indulge any such belief concerning your denomination, or of the Church of which you take the oversight.

P. Now, my dear Mr. H., it is admitted that Jesus Christ communes with his people, and that Presbyterians and Baptists, are Christian denominations, and belong to Christ, and that he communes with both spiritually, now that he is in Heaven, as he did personally with his followers when he was on earth. Suppose then he had been personally on earth last Sabbath, and present in the town of E. as he was once in Jerusalem? Do you believe he would have sat at your communion table yesterday morning?

B. I have no doubt of it. And a blessed time we should have had.

P. And do you think he would have sat at the table with us in the evening?

B. I have no doubt of it.

P. Would you, brother H., have come along with him, and invited your brethren to come and join with him in communion with us?

B. The rules of our Church would compel a separation.

P. How! Compel you in separating from us, to separate from the Saviour? Ah! cruel rules. I hope the time will come when our communion with the brethren will be as free and unobstructed as it is with Christ himself.

B. (Taking out his watch) The time has elapsed, and I must go—Farewell. [West. Int.]

TEMPERANCE.

Extracts from the proceedings of the Synod of the Reformed Dutch Church, and General Assembly of the Presbyterian Church of 1828.

Resolved, That the principle adopted by many individuals and societies in different parts of this country for the suppression of intemperance, viz. total abstinence from the use of ardent spirits, excepting only its use as a medicine, meets with the decided approbation of the Synod.

Resolved, That it is therefore earnestly recommended to the members of our churches that they entirely refrain from the use of ardent spirits, except as above mentioned.

Resolved, That it be requested of all our Ministers and Churches to inculcate the said principle, not only by example but by precept, and especially among the rising generation, and to diffuse such information as may be deemed best calculated to effect the object.

Resolved, That it be recommended to our Churches, Ministers, and individual Christians, to promote the cause of temperance by the formation of societies, or by such other measures as may be thought best adapted to the end.

Resolved, As without God we can do nothing, that the prayers of all Christians be requested for his blessing upon the means used, and for the putting forth of his power for the suppression of intemperance.

And whereas the General Assembly of the Presbyterian Church has recommended the observance of the 4th Thursday of January next, as a day of fasting, humiliation, and prayer, in reference to the sin of intemperance, therefore:

Resolved, That it be recommended to our Churches to unite in the observances of the same day for the purpose aforesaid,—and that the Ministers be enjoined that the exercises on that day be especially directed to impress upon the minds of their congregations the evils of intemperance, and the necessity of reform.

Resolved, That in the view of the exceedingly heinous nature of the sin of Intemperance, in the use of ardent spirits, as in direct opposition to the authority and moral government of God; its wide spread prevalence infecting, as we are not without reason to apprehend, some members and even officers of the Church, the dreadful miseries it inflicts on society, in all its interests, physical, political, moral and religious; and especially in view of the great evil that rests on the Church in this matter, not merely from so many of her members participating in it, while others with thoughtless insensibility, minister the means of its indulgence to its deluded victims; but especially in having greatly failed, as the light of the world and the salt of the earth, by her instructions, her examples her prayers, and her vigorous efforts every way, to stay the plague: This General Assembly do appoint the fourth Thursday of January, 1829, a day of fasting, humiliation, and prayer; with special reference to this sin; and recommend to all the people of their communion its solemn observance as such. Moreover they give it in charge to all their ministers who may officiate on this occasion, by

prayer and study to have their minds thoroughly impressed with a sense of the greatness of sin; and to endeavour so to conduct the exercises of the sanctuary, that all the people to whom they may minister, may be brought most fully under the same impression, and aroused to a vigorous exertion of all the means which duty and sound discretion dictates, for arresting this hateful and desolating abomination.

To the Editor of the Connecticut Observer.

Mr. Hooker,—The third meeting of the Middlesex Association for the promotion of Temperance, was holden at North Lyme, on the 16th inst. Delegates from twelve minor associations were present, who gave, in general, very interesting statements respecting the progress of Temperance. The meeting was also ably addressed by Dr. Lord, of Lyme; 123 new members were reported for the last month; making 383 men in the lower part of the county who have pledged themselves to abstain from ardent spirits, and to exert themselves to induce others to do likewise. It is believed that if a similar system were to be pursued in every county in the State, it would result in the most important consequences to present and future generations. A great change has been produced in public sentiment; but something must be done to secure what has been gained; to embody the friends of entire abstinence and enable them to exert that moral influence of which they are capable. Such associations will do it. Addresses made by delegates from the laboring classes of the community, who have practised on the principle of entire abstinence, cannot fail to carry a degree of conviction to the minds of others, which will result from no other procedure. The subjects of the recent revivals in Middlesex County, so far from finding this effort injurious to their spiritual interest (as some feared it would be) have found it awakening them to a trial of their hope and a new and lively interest in the cause of Christ and the salvation of the lost and miserable.

The next meeting will be held at Chester, on the 3d Tuesday of January.

From the American Tract Magazine.

USEFULNESS OF TRACTS.

"THE BARREN FIG TREE."

A young man in the state of New-York, who was a professor of religion, and felt the importance of eternal things, had often, in conversation and by letters, endeavored to call the attention of his father to the subject of religion; but seemingly without effect: he would listen to these exhortations of filial faithfulness, but make no answer; nor did he, in any of his letters, for a considerable time, even allude to the subject. At length the son was delightfully surprised with the following statement in one of his father's letters. One morning, he said, as he entered his room, he saw on his mantle the Tract entitled "*The Barren Fig Tree*;" and the question was immediately suggested to his mind, "what am I but a barren fig tree?" In this letter, for the first time, the father requested his son's prayers. In another letter he says, "Do pray for me; I am still a barren fig

tree." In his last letter he says, "There is an appearance of a work of grace in this place.—Continue your prayers for me—I pray for you all."

"THE DAY OF JUDGMENT."

The Rev. Mr. H—, of the state of New-York, relates the following circumstances respecting a young lady, an orphan, the daughter of a Clergyman. She had been piously educated; had often been the subject of serious impressions, and had as often resisted the influences of the Spirit. At length she was taken sick. During her sickness, Mr. H— visited her; and, after a solemn and affectionate conversation, put into her hands the Tract entitled the "*Day of Judgment*." This seemed to have the effect of fastening conviction upon her mind. She remained for some time in great distress of mind; and often, in anguish of spirit, was heard to cry out, "O that Judgment Tract! that Judgment Tract!—it has sealed my doom!" At last she was led to indulge a trembling hope of having passed from "death unto life." She afterwards recovered from sickness, and has ever since given good evidence of piety. This Tract the Rev. Mr. H— says he has no doubt was among the most powerful means of her conversion.

"AN ARROW THROWN AT A VENTURE"—USEFULNESS OF "THE SWEARER'S PRAYER."

The following curious letter was received by the corresponding Secretary from an individual in Alabama, of whom he had had no previous knowledge whatever. It may serve to show in how great a variety of methods the distribution of Tracts is the means of good.

"DEAR SIR—I received your kind letter, accompanied with three small Tracts called the "*Swearer's Prayer*," which I have read with a feeling heart, and must confess they have been the means of my abandoning the vile and profane practice of swearing, and many other evils of which I was habitually guilty.

"I feel under great obligations to you for your kindness, and I wish I could become more acquainted with you, that I might be able to compensate you in some way at least. I should like to have your name, as you assigned at the bottom of your letter, "an affectionate but unknown friend." I am at a loss to know how you ever knew there was such a being on earth as me, and would be very thankful if you would inform me on the subject, as I can no way account for it.

"I presented two of the Tracts to my young friends, and do believe they are much benefited by them."

BIBLICAL CONGREGATION AT GENLIS.

An agent of one of the religious societies in France has discovered at Genlis, near Chauny, Aisne, a small body of Christians who are described as follows, by a neighboring Protestant pastor:—"This small congregation is composed entirely of Catholics, who left the Roman church at the commencement of the revolution. It was a monk who first induced them to abandon the errors of their church, and to be

guided by the Bible alone. They therefore highly prize the sacred volume, and wish to possess it without any sort of commentary. They do not even permit in their congregation the Psalms to be learnt in verse; they learn them exactly as they are found in the Bible; they know them all by memory, as well as other parts of the Holy Scriptures, particularly the Gospel according to St. John. They have neither priest, pastor, temple, nor sacraments; but they meet almost every evening at one or other of their houses, for prayer and reading, or rather for repeating some chapters of the word of God. They also frequently repeat them while they are at their employments. They are considered by their neighbors a sort of madmen, nevertheless, their morals are pure, their conversation edifying, and their conduct exemplary. The Society's agent conversed with some of them, whose creed he found very correct, and who depend for their salvation upon the merits of the Saviour alone. Having asked them their religion, they told him that they did not know, but that they were Christians. 'Well,' answered he, 'by the grace of God I am a Christian too.' From that time they received him as a brother. They informed him that they were much more numerous some years since; but that many of them had died, and that most of their children had been persuaded by the priests to return to the Roman Catholic church, which grieved them much. They did not yet know what a Protestant was, although there are many in the neighborhood; but when the agent told them that he was one, they rejoiced at it, and entreated him to return to them very soon, to bring them New Testaments, and to take them to church."

From the Charleston Observer.

CATHOLICISM.

The following fact may tend to illustrate the spirit of what the Romanists call Catholicism. In 1800, I was in New-Orleans, on what I believe they call the festival of the Nativity. The procession commenced near the altar in the cathedral, and the pretended image of the infant Saviour was carried out under a richly embroidered canopy. A crowd was standing at the door of the church, in the front of which I happened to be standing. The procession was led by four soldiers with fixed bayonets. As they approached me, I was ordered to kneel, but I retreated two steps and stood. The soldier, with his bayonet pointed to my breast, ordered me again, with a threatening aspect, to kneel. I retreated two steps, and then fell on one of my knees, until the procession passed me. I am morally certain, Mr. Editor, that unless I had thus far complied with their idolatrous worship, I should have been pierced through. And is this the religion of Jesus which has to be enforced with the point of a bayonet?

A Citizen of Charleston.

ORDINATION.

On the 3d inst. Rev. F. GRISWOLD was installed as pastor of the Congregational Church and Society at South Hadley Canal. Sermon by Professor Hitchcock, of Amherst College.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 3, 1828.

TO OUR PATRONS.

The GUARDIAN & MONITOR, the monthly periodical for youth edited and published for many years at the office of this paper, has been with sincere reluctance discontinued with the close of the year just past. This little journal had its commencement, (as had the Religious Intelligencer,) early, when publications of the kind were rare and undertaken as novel experiments. Many of the readers of this paper are acquainted with the character and merits of the Guardian and Monitor. Commencing as it did with this *reading and publishing* age, and being, as it were, pioneer to the *army* of similar works that have risen up and followed on, during the ten years last past, the editor has hesitated long in dropping it. It is not now done so much for want of patronage, as from want of profit—or rather loss of profit. Formerly, when too the sources of intelligence and reading for enriching its columns were not one tenth of what they now are, the work enjoyed the flattering patronage of more than *seven thousand* subscribers. And now, though the patronage is much divided, as it of right should be, it has subscribers enough to warrant almost any other work in proceeding. The secret of its failure is briefly told:—The price of the work, though illustrated by cuts and stitched in the pamphlet form, was \$1 or \$1 25: and that collected by paying double or treble postage—or employing a travelling agent. The editor deems it a duty to say in defence of this step, that the work would have been continued so long as it barely paid for itself, without profit:—both for the good which it was imparting in a humble way to the cause of religion and virtue, as out of deference to the solicitations of friends, who had become attached to it. To us many of them as may happen to fall in the way of these remarks, he tenders his hearty thanks:—and in taking leave of the Guardian, asks their attention to a new proposal.

Out of obedience to both of the last mentioned motives, as well as from a hope of proposing something acceptable to the subscribers of the Religious Intelligencer, he proposes to introduce into this paper a department for youth: thus virtually to incorporate the two, by transferring to this paper the time and study, the cuts for illustration, and a selection of the reading, which have been heretofore directed to the editing of that work.

Parents of families who, besides a general interest in the nurture of the rising generation, have an individual regard for the welfare of their own offspring, will, we are certain, be pleased with this purpose. The selections will be, as they have been, graduated for minds above the grade of childhood, and may be therefore not inappropriate to any age. It is well calculated however to arrest the attention and secure the interest of youth, to find a select nook in a paper, which they can call peculiarly and appropriately their own. The plan may be adopted with more se-

curity here, as it occurs in a paper which may be put into their hands without risk—and that too, to be read on a Sabbath-day. We should not propose such a plan in a *miscellaneous* paper. Ours is a *religious* paper—or rather we *religiously intend* it shall be such. This is a feature to which we have rigidly adhered in spite of the advantages (the pecuniary and selfish advantages) which a miscellaneous form may hold out; and in the face of general custom:—because we are opposed to it in principle, and deem it pernicious. Perhaps we have called attention to this fact often enough—but we feel ourselves entitled to make a boast of this distinctive feature so long as in maintaining it we forego the *profits* of offering our subscribers a page or two of advertisements, and the *popularity* of intermingling the rest with miscellaneous reading. The name and the character of a paper ought not to be at variance—and they are when it purports to be a religious journal, and is not fit to be read on a Sabbath. In view of these claims on the patronage of our citizens and the improvement proposed above, we solicit a continuance and an increase of their friendship upon the labors of the coming year.

TEMPERANCE.

In six of the populous towns in Berkshire County, (Mass.) the merchants have unanimously resolved to sell no more ardent spirits.

ANOTHER MANUAL LABOR SCHOOL.

The following letter is from a gentleman in Kentucky, to his friend in Philadelphia, dated Nov. 19, 1828. It has been handed us for publication, says the Philadelphian, to subserve the interests of the popular scheme, which is about to be tried in the neighborhood of this city.

I perceive in the public prints, that you and others, are engaged in establishing a working school (as we call it) near Philadelphia. That method of education has long been a favorite plan with me, and I am highly pleased to see that it is likely to take effect in different parts of the Union.

And for your encouragement I tell you that it is not merely a project or chimera. We have a college of that kind in this neighborhood (at Princetown Ky.) that has been in successful operation for more than three years: already several promising young men have graduated at it, and are gone to professions. They have three learned professors, and an overseer for the work. They have now eighty students, from 12 to 24 years of age. They each work two hours every day, in classes, so as to keep the work going on all day. They have upwards of 120 acres in cultivation and raise as much of the substantials, as is sufficient to supply the institution. This College is under the care of the Cumberland presbyterians, who are very numerous in this section of country. The principal part of the students are pious young men, though they will refuse none that will submit to their rules and regulations. This kind of school has many advantages. First, it brings the expense of education so cheap, as to be completely in the reach of the poorest families.

Secondly, work braces the nerves, gives health; and forms a good constitution, and we all know that the finest education, without health and a good constitution, is of but little use. And again idleness is the parent of vice—the more work the more virtue—hard hands make soft hearts. I am of opinion that if students were made to work four hours every day and study the balance of their time, that they would be better scholars at the age of 21 years, or any given time than those who study constantly.

If this system of education could be introduced throughout the United States, and promptly attended to, for half a century; I am clearly of opinion that the people would be not only wiser but better than any other nation on this globe.

May you and your coadjutors, live long, and enjoy good health to enable you to establish, and perpetuate this good design, and every other, that goes to promote piety, virtue, and the melioration of the condition of our fellow men.

AMERICAN TRACT SOCIETY.

AGENCY FOR GEORGIA.

In addition to the appointment of a General Agent and three other Agents for the 4,000,000 in the Valley of the Mississippi, the Committee have just commissioned Mr. ABEL HALE as an Agent for Georgia. The grand object of all these Agents, will be to extend the circulation of Tracts into every family, which shall be willing to receive them; and especially to supply that part of the population which is destitute of the preached Gospel, and the other stated means of grace. Funds for procuring the Tracts will be raised, as far as practicable, on the field of labor; but many Tracts must be distributed gratuitously, at the expense of the Parent Institution. The aid which has been afforded on the special effort in New-York City, and by donations from friends of the cause, has done much to enable the Society to meet its large engagement for paper, but has supplied the Treasury with no funds for the future. Efforts for the Society must doubtless be continued, till either the Committee become negligent in their work, or the destitute millions of our country and the world are actually supplied.

Synod of Indiana.—The annual meeting was held Oct. 16—20, at Vincennes. Present 19 ministers. But a few years since, the country included within its limits was a howling wilderness. Now, the Synod has under its care 4 Presbyteries, more than 80 organized congregations, and about 34 ministers and licentiates. *More than half the congregations are destitute.*—There have been added to the churches under the care of this Synod, during the last year, on examination and confession of their faith 546—by certificate 151; making the total number in communion, so far as reported to Synod 2640. Several churches have been blessed with revivals in the course of the season. The church, of Livonia has received 40, of New Albany, 29 (which has more than doubled the church); of Hanover, 40, (7 of whom were young men of the Hanover Academy); of Sand Creek 40;

Jefferson church, 28; church at Crawfordsville, 37; the church of Indiana, Knox county, 63.— Other churches visited, are those of Graham, Pisgah, Orleans, and Olive Ridge.

[*Western Intelligencer abt.*]

Revivals of Religion.

INQUIRY IN ENGLAND ON THE SUBJECT OF REVIVALS.

After some unusual delay we have received our London Publications for October, and November.— Among other articles of interest, we notice with pleasure that the subject of Revivals of Religion, with which the American Churches have been so much blessed, has awakened in our transatlantic brethren a spirit of deep enquiry. The following excellent paper, communicated for the London Evangelical Magazine, by the Rev. J. A. James of Birmingham, will better explain their views. From this and various recommendations for a day of Public Fasting and Prayer, we are encouraged to hope, that the day is not far distant, when they will be favored with the same ascension gifts.

I am happy to observe that the subject of the American Revivals has awakened a spirit of inquiry and a deep interest in the minds of many persons, both in the metropolis and in the country. The fact is placed beyond all dispute, that the churches of the United States have, in very many instances, enjoyed a copious effusion of Divine influence, which has led to a much greater degree of spiritual religion in those who through grace have already believed, and to the conversion of multitudes from a state of moral death, to a life of righteousness. It is worthy of remark, that these 'Revivals' are not confined to any particular denomination of Christians: Episcopal, Presbyterian, Congregational, Methodist, and Baptist churches, have all been visited by the mighty power of God. Nor does the awakening energy accompany only the stated means of grace and ordinances of religion, but is extended also to the various institutions which have been organized for the diffusion of the truth; for, in perusing the last Reports of these Societies, which I have lately received from America, I am convinced that much more real benefit is produced by *their* home operations, than by ours of a similar nature.

It has become, and very naturally, a matter of inquiry, whether there is any peculiarity in their circumstances, by which we can in any measure account for this happy state of things. Perhaps there is.

1. The American Continents are rapidly rising into greater and greater importance in reference to all the transactions of modern and future history, and of course to all the moral interests of the human race; and may we not suppose, that in the present circumstances of the church, it is part of the Divine plan to assign a large portion of instrumentality to our Transatlantic fellow-Christians, and that he is thus giving them a special call to come forth to the help of the Lord against the mighty?

2. The population of the United States is increasing so rapidly, both by the ordinary course of generation, and by emigrations, that unless some very extraordinary efforts were made to supply them with the means of instruction, the people would grow up in the profoundest ignorance, and live without God in the world. The present glorious awakening is leading, in the most direct manner, to supply this deficiency. The Education Society has determined to have never fewer than two thousand young men under a course of instruction in their different colleges for the work of the ministry, in addition, I believe, to the number already in training. One church in

New-York, has undertaken to support the education of thirty students. Prodigious exertions are requisite to meet the wants of the vast population which must soon be called into existence. These exertions could not be looked for, but from a new and mighty impulse of Religion. This impulse has been given, and the results are seen.

These remarks, however, tend rather to show the ends which Providence has in view in these events, than to account for them by a reference to the peculiar circumstances of the United States.

1. Perhaps we shall find, so far as second causes are concerned, something in the church history of America which has a remote influence in the production of those events, of which we are now favored to hear so much. The religion which was carried by the Puritans to New-England, when they fled before the storm of persecution, was of a very decisive and vigorous kind, both as to sentiment and feeling, where it has continued to flourish without being corrupted or impaired by being in the neighborhood of a secular establishment. The controversy which arose about the qualifications for communion, and which was so ably conducted by Jonathan Edwards, had a powerful influence in calling men's attention to first principles, and reviving a spirit of inquiry about the essentials of personal godliness.

2. The state of society in America is favorable to Revivals. The nature and history of their political constitution, have produced a firmer spirit of independence, which is less disposed to yield to the authority of custom or fashion. Men not only think for themselves, but act for themselves; there is less disposition there, perhaps, to ask what their neighbors will say or think of them. And they are less trammelled than we by etiquette and a fastidious refinement, which sometimes lead us to compromise our convictions and principles, out of complaisance to others. They have a greater fearlessness of the world's sneers and the world's frown, than we have:

There are also some other things which may be considered as having a powerful influence in the order of means.

1. Revivals are *coveted*. The subject is under no stigma or reproach. The Christians there, are not afraid of the charge of enthusiasm or fanaticism; nor of having their character as *sober, judicious, intelligent* professors, brought into peril. They have seen the thing as it is; and notwithstanding the evils that in some cases have been mixed up with what is good, and the objections which the lukewarm and the worldly may have raised, from those very evils, against the whole work, they have publicly expressed their desire after these seasons of refreshing. Churches have met in their individual capacity, and also several have met in conference, and have recorded and announced their earnest desire of an awakening.

2. *Means are taken to obtain the blessing.* They do not so resolve the matter into divine sovereignty, as to make no efforts. Days of humiliation, and fasting, and prayer, are appointed; committees are appointed to visit the members of the church, and converse with them on their soul's concerns; prayer meetings and conference meetings are also held with frequency, with immediate reference to the work, and every thing that holy ingenuity can devise is *employed* to rouse the attention of men to the concerns of their souls. It is of importance that we should be convinced of this fact, that the matter is not referred by our American brethren exclusively to divine sovereignty, but is considered as an object of pursuit in the way of human instrumentality.

3. There is a *style of preaching adopted by the American Ministers, which is perhaps more pointed in its appeals to the conscience than ours.* It was an expression of Mr. Patton's, after hearing most of our leading ministers, "That they seemed too much to forget that their hearers had consciences." The aim of the

Americans seems to be not only to convince, but to persuade; not only to cause men to know, but to feel; or, as Mr. Hall expresses it, they endeavor to make their addresses "so characteristic, that the conscience of the audience may feel the hand of the preacher searching it." Their preaching partakes, in a large measure, of an alarming tendency. Dr. Dwight affirms, that this is generally the case; and Jonathan Edwards' sermons are striking proofs of it.

4. But perhaps still more is to be attributed to their *private intercourse with their people*. They follow up their public instructions with more of personal and direct address and interrogation. The concerns of the soul and religion are more the business of the parlour, where they insulate their friends and enter directly upon the state of their hearts. Meetings are also appointed for the express purpose of conversing with those who are under deep concern, and delivering to them words of encouragement and instruction.

5. A preparatory course is also carried on by what are called their *Bible Classes*; by which is meant the instruction of young people, who may have gone through the ordinary course of Sunday-school teaching; and who, for this purpose, are assembled together on the Sabbath, or in the week, to be taught the contents of the word of God. Bibles are printed on the Porteusian plan, only with a greater diversity of marks and references, which are used in the classes, and by which a great deal of valuable information is conveyed.

It is upon such efforts as these, that the Holy Spirit has been pleased to pour out his gracious influence in America.

A question has been started, whether such effusions of divine influence may be expected in this country. To this it may be replied, "Why should they not?" In fact they *have been* enjoyed here. Scotland was favored with them in a most remarkable degree many years since, at Cambuslang and Kilsayth. Wales has often enjoyed them. England experienced them under the preaching of Whitfield and Wesley; and why, therefore, may we not look for them again? Is the Lord's arm shortened, or his ear grown heavy? Perhaps it will be asked, what we must do? To this I answer,

Let us divest our mind of all that prejudice against the thing itself, which may have been produced by the noisy and disorderly scenes with which supposed Revivals have been attended amongst certain persons in this country. Unhappily the practices of some injudicious and ill-taught professors of religion, have brought an ill savor upon the very name of Revival. We must distinguish, however, between the thing and the abuse of it. What is a revival? The work of the Holy Spirit carried on to a greater extent than usual, in the conversion of sinners, and the edification of believers. Who should allow himself to look with indifference, much less with prejudice, on such a work as this?

Let us court a Revival. Let our minds be drawn to the subject. Let it engage our thoughts, our feelings, our conversation. If we would experience it, we must intensely long for it; our desires must be wrought up to a very high pitch; and, in order to this, we must be sensible that we need it.

We must then take proper steps to obtain it. The first of these is a willingness to endure the sneers and discouraging influence, not only of the world, but of false brethren, of worldly-minded, lukewarm, fashionable professors. We must brace up our mind to the purpose of enduring the charge of enthusiasm, fanaticism, and affected sanctity. In most churches there are some who would think such awakenings unnecessary, and condemn all attempts to procure them as visionary. Seasons of humiliation and prayer, with fasting, should be set apart. Ministers must begin the work in their own souls; and from an exper-

imental acquaintance with the subject, converse about it in all their private intercourse with their friends. Meetings should be appointed by them, for the purpose of conversing with those who are under religious concern. Domiciliary visits should be paid by them to the houses of their flocks, to inspect the state of the souls committed to their care. And all associated bodies of Ministers and Christians throughout the kingdom, should take up the matter and assist each other.

I have been present at two meetings lately, which were specially convened to take the subject into consideration. The first was at Worcester, on the morning of a day fixed for the ordination of a missionary to Demerara. Ministers of the Wesleyan, Baptist, and Independent denominations were present, all of whom seemed to enter most deeply into the subject. Many persons belonging to Mr. Redford's congregation, and to other religious bodies in the town, were also there, who appeared much interested. A great solemnity rested on the whole assembly. One young woman, a servant in a pious family, was very powerfully impressed, and it is hoped will never cease to remember with gratitude the season.

The next meeting was held in the vestry of Carr's-Lane Meeting-house, Birmingham, by the ministers assembled at the Missionary Meeting in that town: The Thursday morning of the Missionary week being unoccupied, the deacons of the church assembling in that place invited the Ministers to a breakfast in the vestry; after which, two or three hours were spent in a serious and edifying discussion on the subject.

REVIVAL IN IRELAND.

Says the Rev. Mr. Foote, in a letter dated Dumanway, Ireland, March 18, 1828, "At Kilronan the Lord began a gracious work, a few weeks previous to my coming to this Mission. This work commenced in the conversion of a man who was a proverb for wickedness; the leader of one of the fighting factions in this country, leading on his band to scenes of murder. When he felt the renewing power of the grace of God in his own soul, he was determined he would make it known, and lead others to the enjoyment of the same grace. He began to establish prayer-meetings in the neighborhood, and a class of sixty members has been raised; among whom are two Roman Catholics, who are truly converted to God. Several others attend the preaching, and hear the word with deep attention. He has also given us two acres of ground, on which we are erecting a mission school house, subject to no rent, and a lease forever. But the work of God is not confined to this place; many others have felt the gracious outpourings of the Divine Spirit: it is encouraging beyond my most sanguine hopes; my expectations are outstripped; sinners are bowing before the word of God, and many that were but yesterday in open rebellion against the Majesty of Heaven, have laid down their weapons of warfare, and are now arraying themselves under the banner of the Cross. At Rosscarberry the congregation is large, respectable, and attentive. At Millstreet there has been a great display of divine mercy and power: the congregation has greatly increased, and several new members are added to our society. About twenty miles westward, I have several new places for preaching. On the last Sabbath, I preached in the morning and evening to very large congregations; and the power of the Lord was very present to heal. A young man was at the preaching in the morning, and has united himself with us, who has lately thrown off the chains of a slavish superstition. The priest sent for him a few days ago, and told him he heard he was now reading the Bible. The young man replied that he was. "Do you not know," said his Reverence, "you cannot understand that book?" "I think," said the young man, "I never read a

a book more easy to be understood." The priest replied, "Do you not know the Pope, the bishops, and the inferior clergy have acknowledged they do not understand it? How then dare you speak of knowing its meaning? What is the meaning of the text, 'Let the dead bury their dead'?" "I think," rejoined the young man, "the meaning is, let the spiritually dead bury their dead." The priest found himself disappointed, and therefore troubled him no more with any questions. On the whole, I have cause of thankfulness to the great Head of the Church for what he has done, and is still doing for us."—*Wesleyan Magazine for November.*

ABOLITION OF SLAVERY.

[The following Memorial is circulating in Boston.]

To the Senate and House of Representatives of the United States now in Congress assembled.

The Memorial of the undersigned, citizens of Massachusetts, respectfully shows:

That in their opinion the existence of domestic slavery, in the District of Columbia, has become a great evil and a reproach to the citizens of the United States;—that however unavoidable was the origin of slavery, they are satisfied that both justice and expediency require its abolition in all communities, where a prudent forecast shall not discover greater evils, as likely to result from the change;—that the circumstances of climate and the face of the country within this District cannot be alleged, as they have been in some other quarters of our Republic, indispensably to demand the employment of slave labor, instead of free labor, in the cultivation of the earth, or in any other of the applications of industry;—that the experience of all the states in this union wherein the manumission of slaves has been universally effected, either immediately or gradually, is highly encouraging, and affords satisfactory proof of the advantages to be derived from an extension of the practice; that, while they recognize in the individual states the sole right of legislation on this subject within their respective limits, and well know that it is in several of our sister states among the most difficult subjects of legislative provision, and in some may be thought too deeply involved with their vital interests to justify the intrusion of advice from strangers, yet they cannot forbear to perceive, that in the District of Columbia, where Congress have exclusive jurisdiction, every citizen of the Republic is implicated in the existence of such an evil, and the perpetuation of this state of servitude is not required by the general condition of society, and must therefore be inexpedient and unjust;—Wherefore, they earnestly desire that the wisdom of the National Legislature may be directed to the provision of such measures for the gradual emancipation of Africans and descendants of Africans, or for the prospective abolition of slavery within the said District, in such manner as may seem most consistent with the Federal Constitution, the claims of property, the honor of the nation, and the rights of humanity.

EXPEDITION TO LIBERIA.

We are happy to say, that the Society is very soon, (probably within four or five weeks) to despatch an expedition with about 150 emi-

grants to Liberia. As the effort to do this will bring into requisition all the resources which can be obtained, it is hoped that our friends will not relax, but rather give new vigour to their exertions. The number which can now be transported is only about one-fifth of the whole number, now seeking a passage. The disposition to remove is daily increasing among the free people of colour, and hence all who desire the improvement of their condition, or Africa's redemption, should go forward with more burning zeal and mightier resolution.—*African Rep.*

Annual Meeting of the American Colonization Society.—The Annual Meeting of the Society will be held in the City of Washington on the 17th of January. It will add greatly to the interest of the occasion, should the several Auxiliary Institutions represent themselves by Delegates. We misinterpret the signs of the times, or the year upon which we are shortly to enter, is to be one of vast importance to our work, and of far more rapid advancement to measures for its execution. Let, then, all who implore heaven's blessing upon it, stir each other up to liberality and nobler deeds in its behalf.—*ib.*

Mackinaw Mission.—Mackinaw as the centre of Indian Trade, is on some accounts a spot of unrivalled importance. There are at present about 120 children in the Mission family, whose family Tribes are found at almost all points of the compass—and at various distances from 40 miles to more than 2000. They speak several different languages, and their return to their Tribes will prepare the way for Missionary operations in many places.—*West Intell.*

INSTALLATION.

On Thursday last, half past ten o'clock, the Rev. Henry G. Ludlow was installed pastor of the Presbyterian church in Spring-street. The introductory prayer was made by the Rev. Dr. Alexander, of Princeton Theological Seminary. Sermon by Rev. Dr. Cox, of the Laight-street Church, from Rom. x. 1—13. Charge to the pastor by Rev. Cyrus Mason, of the Cedar-street Church. Charge to the people by the Rev. Dr. Philips, of the Church in Wall-street. Concluding Prayer by Rev. Mr. Mason.—The house was crowded to excess, and the audience evinced a deep and solemn interest in what they heard and saw. In the afternoon, at three o'clock, another service was held in the same house, when a sermon was preached by the Rev. Mr. Temple, and the Lord's Supper administered.

It is now three years since Mr. Ludlow commenced preaching in this church, almost without a congregation which he could call his own, and without any worldly influence or patronage to sustain him. But "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it." More than once in this short period, it has been refreshed with influences from on high, and large accessions have been made to its numbers. At present there are about 340 communicants.—*N. Y. Obs.*

Bowery Church, N. Y.—Rev. Mr. Hawes of Hartford, has declined the invitation to take charge of this church.

your. The remains of generations long since passed away were intermixed with those of their descendants. The bones of infancy and advanced life were mingled together—the remains of a child which, moistened with tears, had been deposited where the silver hairs of its parent's grandsire already were laid. The mattock penetrated the mouldering scull of a proud and wealthy master, and then entered into that of a laborer whose days had passed in poverty and sufferings, nor could either of them resent the insult offered to their remains.

I stood for sometime a silent spectator of this instructive scene. I looked around and saw where many of my contemporaries had been deposited, and asked myself, "which is the spot where I shall be laid?" Then looking at the grave-diggers I said, "They indeed should be serious whose daily employ it is to remove the dust of their fellow-men, and who every day witness the grief and sorrow of surviving relatives. O, how desirable it is that they should hear the voice of Him who has declared that the earth shall give up its dead, and that the grave is swallowed up in victory."

I approached the men, and was about to express what passed in my mind; when one of them, touching a scull with his foot, said to his companion, loud enough for me to hear, "As for him, he is dead enough, and he will not rise again in a hurry, if he ever does!"

I looked steadfastly at this unbelieving scorner, and recognized the father of a misguided female whom I had lately visited in an asylum. "Thomas," said I, "did that blasphemy, which I believe you uttered that I might hear, did it come from your heart; or was it merely the hasty expression of your lips?" "Sir," said he, resuming his work, "I am not so wise as you; but I think it will not be easy to join all these pieces together again, and when we are dead we shall remain so." I replied, "Then you think that Jesus, the Son of God, uttered a falsehood when he said, 'I am the resurrection and the life,' and declared that the dead should rise again at the day of judgment?" "Perhaps so," said he, shrugging up his shoulders; "but for my part I don't care about it." His companion was of the same way of thinking, and I turned from them as I saw that these hardened sinners were determined to make a jest of the precious words of truth.

Four years afterwards, while I was in my garden, I saw a man come to the gate, he walked feebly and leaned upon a stick. With some difficulty I recognised "the scorner;" but how changed! his face and limbs were swollen, his eyes wandered, and his whole appearance indicated one who had been stricken with the palsy. I made him sit down, but it was long before he recovered breath sufficiently to speak, and I could only with difficulty understand his words. He told me that his daughter had prevailed upon him to come to me, that I might talk to him about religion, for he was very ill and needed consolation.

I expressed pity for his sufferings, and said, "Do you now fear God? Are you afraid of death and judgment?" With some difficulty he made me understand that he was not; and, after repeated inquiries, I found he was as much an

unbeliever as when, in the church-yard, he mocked at the glad tidings of the gospel. I endeavored to bring him to understand the truth as to the life to come, and the promises of pardon in Christ Jesus. I spoke slowly and patiently, and repeated what I said. I began to hope that he received this instruction, at least in some degree, for he looked at me with all the appearance of docility and attention. After having fully explained what our beloved Saviour has done and suffered for us, I asked if he understood me. He replied, with a look indicating stupidity, "My memory is gone, I can't remember what people say; what have you been telling me?" I then repeated still more slowly, and in as simple a manner as I could, a statement of the truths of the gospel; but the poor creature, from whom God had taken the understanding he had misused, continued to look at me with an open mouth. "IT WAS TOO LATE" for that soul to hear the glad tidings of the gospel; and when he left me, his last words, uttered with much difficulty, were, "I shall soon be dead, and then all will be over with me."

Some days after I was informed that the awful moment had arrived: he was dead, and had died like the beast that knows not what is meant by life, but perishes in ignorance.

He is buried in that church-yard, his grave probably was dug by his companion with whom he was accustomed to mock at death and eternity! and who, far from deriving instruction from the last hours of his associate, continues to laugh at serious things.

For him, if he yet survives, and if his spirit is not yet become like that of the brute; for him "It is NOT YET too late" to repent, and look with humiliation and faith towards that all-powerful Saviour, who said, "I am the resurrection and the life; he that believeth in me though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die." But let him not continue to trifle with the long-suffering of the Lord.

Reader, "Believest thou this?" Have you received the faith which is by the Son of God—and can you contemplate your last hour with reliance upon Him? Ah! if you are like that wretched man—if, like him, you look to death as the final close of a life spent without God and without hope; oh, stay your hasty steps! The brink of the grave is slippery; draw back your foot from the gloomy path you follow, and which terminates therein. Turn; turn and look. Direct your feeble heart to the mercy of your Creator who invites you: "Be ye reconciled to me by my well-beloved Son, whom I gave unto the world as a Saviour; but who will one day return as a judge!"

Child of man, listen to the voice that speaketh from heaven! Fear, lest by your delay you bring upon yourself the just displeasure of God. Fear, lest it should also be said of you, "IT WAS TOO LATE." C. M.

CLOSE COMMUNION.

We knew a Presbyterian minister some few years since, who had charge of a Congregation in E., in which place there was also a Baptist Congregation under the pastoral care of Mr.

H., a Baptist Minister. It happened on a certain time, that a communion season was to be observed in each Congregation on the same Sabbath. The day after, the two Ministers happened to meet, and *Communion* was very naturally made a subject of conversation, when the following Dialogue took place between them.

Presbyterian. Did you, Mr. H., enjoy a good season with your people yesterday in celebrating the divine love of our Saviour?

Baptist. Yes, brother, a precious season. I trust you and your people also enjoyed the presence of our Lord.

P. I trust we did. Communion with our Head is essential to enjoyment at such times. Do you not think that Christ always communes with his people, whenever they draw around his Table?

B. Most certainly. It would be but a dreary time, if the Master of the feast was not there.

P. So I think indeed. Well brother, if Christ delights to commune with his Church, how sweet ought the communion of Christians to be with one another? O, how sacred is the feeling of true Christian fellowship! What enlargement it brings to the heart; and how it elevates and ennobles the soul, and enables it to make common cause with all the children of God in the world.

B. It is truly a noble principle, but it is to be exercised under proper regulations and restrictions.

P. O, it would distress me much to be convinced that the Baptists were not a people of God. I should be unhappy if compelled to believe that even the *little flock* to which you ministered yesterday, did not belong to the *true fold* and to the *true Shepherd*.

B. And I in turn should be equally pained to indulge any such belief concerning your denomination, or of the Church of which you take the oversight.

P. Now, my dear Mr. H., it is admitted that Jesus Christ communes with his people, and that Presbyterians and Baptists, are Christian denominations, and belong to Christ, and that he communes with both spiritually, now that he is in Heaven, as he did personally with his followers when he was on earth. Suppose then he had been personally on earth last Sabbath, and present in the town of E. as he was once in Jerusalem? Do you believe he would have sat at your communion table yesterday morning?

B. I have no doubt of it. And a blessed time we should have had.

P. And do you think he would have sat at the table with us in the evening?

B. I have no doubt of it.

P. Would you, brother H., have come along with him, and invited your brethren to come and join with him in communion with us?

B. The rules of our Church would compel a separation.

P. How! Compel you in separating from us, to separate from the Saviour? Ah! cruel rules. I hope the time will come when our communion with the brethren will be as free and unobstructed as it is with Christ himself.

B. (*Taking out his watch.*) The time has elapsed, and I must go—Farewell. [*West. Intl.*]

TEMPERANCE.

Extracts from the proceedings of the Synod of the Reformed Dutch Church, and General Assembly of the Presbyterian Church of 1828.

Resolved, That the principle adopted by many individuals and societies in different parts of this country for the suppression of intemperance, viz. total abstinence from the use of ardent spirits, excepting only its use as a medicine, meets with the decided approbation of the Synod.

Resolved, That it is therefore earnestly recommended to the members of our churches that they entirely refrain from the use of ardent spirits, except as above mentioned.

Resolved, That it be requested of all our Ministers and Churches to inculcate the said principle, not only by example but by precept, and especially among the rising generation, and to diffuse such information as may be deemed best calculated to effect the object.

Resolved, That it be recommended to our Churches, Ministers, and individual Christians, to promote the cause of temperance by the formation of societies, or by such other measures as may be thought best adapted to the end.

Resolved, As without God we can do nothing, that the prayers of all Christians be requested for his blessing upon the means used, and for the putting forth of his power for the suppression of intemperance.

And whereas the General Assembly of the Presbyterian Church has recommended the observance of the 4th Thursday of January next, as a day of fasting, humiliation, and prayer, in reference to the sin of intemperance, therefore:

Resolved, That it be recommended to our Churches to unite in the observances of the same day for the purpose aforesaid,—and that the Ministers be enjoined that the exercises on that day be especially directed to impress upon the minds of their congregations the evils of intemperance, and the necessity of reform.

Resolved, That in the view of the exceedingly heinous nature of the sin of Intemperance, in the use of ardent spirits, as in direct opposition to the authority and moral government of God; its wide spread prevalence infecting, as we are not without reason to apprehend, some members and even officers of the Church, the dreadful miseries it inflicts on society, in all its interests, physical, political, moral and religious; and especially in view of the great evil that rests on the Church in this matter, not merely from so many of her members participating in it, while others with thoughtless insensibility, minister the means of its indulgence to its deluded victims; but especially in having greatly failed, as the light of the world and the salt of the earth, by her instructions, her examples her prayers, and her vigorous efforts every way, to stay the plague: This General Assembly do appoint the fourth Thursday of January, 1829, a day of fasting, humiliation, and prayer; with special reference to this sin; and recommend to all the people of their communion its solemn observance as such. Moreover they give it in charge to all their ministers who may officiate on this occasion, by

prayer and study to have their minds thoroughly impressed with a sense of the greatness of sin; and to endeavour so to conduct the exercises of the sanctuary, that all the people to whom they may minister, may be brought most fully under the same impression, and aroused to a vigorous exertion of all the means which duty and sound discretion dictates, for arresting this hateful and desolating abomination.

To the Editor of the Connecticut Observer.

Mr. Hooker,—The third meeting of the Middlesex Association for the promotion of Temperance, was holden at North Lyme, on the 16th inst. Delegates from twelve minor associations were present, who gave, in general, very interesting statements respecting the progress of Temperance. The meeting was also ably addressed by Dr. Lord, of Lyme; 123 new members were reported for the last month; making 383 men in the lower part of the county who have pledged themselves to abstain from ardent spirits, and to exert themselves to induce others to do likewise. It is believed that if a similar system were to be pursued in every county in the State, it would result in the most important consequences to present and future generations. A great change has been produced in public sentiment; but something must be done to secure what has been gained; to embody the friends of entire abstinence and enable them to exert that moral influence of which they are capable. Such associations will do it. Addresses made by delegates from the laboring classes of the community, who have practised on the principle of entire abstinence, cannot fail to carry a degree of conviction to the minds of others, which will result from no other procedure. The subjects of the recent revivals in Middlesex County, so far from finding this effort injurious to their spiritual interest (as some feared it would be) have found it awakening them to a trial of their hope and a new and lively interest in the cause of Christ and the salvation of the lost and miserable.

The next meeting will be held at Chester, on the 3d Tuesday of January.

From the American Tract Magazine.

USEFULNESS OF TRACTS.

"THE BARREN FIG TREE."

A young man in the state of New-York, who was a professor of religion, and felt the importance of eternal things, had often, in conversation and by letters, endeavored to call the attention of his father to the subject of religion; but seemingly without effect: he would listen to these exhortations of filial faithfulness, but make no answer; nor did he, in any of his letters, for a considerable time, even allude to the subject. At length the son was delightfully surprised with the following statement in one of his father's letters. One morning, he said, as he entered his room, he saw on his mantle the Tract entitled "*The Barren Fig Tree*;" and the question was immediately suggested to his mind, "what am I but a barren fig tree?" In this letter, for the first time, the father requested his son's prayers. In another letter he says, "Do pray for me; I am still a barren fig

tree." In his last letter he says, "There is an appearance of a work of grace in this place.—Continue your prayers for me—I pray for you all."

"THE DAY OF JUDGMENT."

The Rev. Mr. H——, of the state of New-York, relates the following circumstances respecting a young lady, an orphan, the daughter of a Clergyman. She had been piously educated; had often been the subject of serious impressions, and had as often resisted the influences of the Spirit. At length she was taken sick. During her sickness, Mr. H—— visited her; and, after a solemn and affectionate conversation, put into her hands the Tract entitled the "*Day of Judgment*." This seemed to have the effect of fastening conviction upon her mind. She remained for some time in great distress of mind; and often, in anguish of spirit, was heard to cry out, "O that Judgment Tract! that Judgment Tract!—it has sealed my doom!" At last she was led to indulge a trembling hope of having passed from "death unto life." She afterwards recovered from sickness, and has ever since given good evidence of piety. This Tract the Rev. Mr. H—— says he has no doubt was among the most powerful means of her conversion.

"AN ARROW THROWN AT A VENTURE"—USEFULNESS OF "THE SWEARER'S PRAYER."

The following curious letter was received by the corresponding Secretary from an individual in Alabama, of whom he had had no previous knowledge whatever. It may serve to show in how great a variety of methods the distribution of Tracts is the means of good.

"DEAR SIR—I received your kind letter, accompanied with three small Tracts called the "*Swearer's Prayer*," which I have read with a feeling heart, and must confess they have been the means of my abandoning the vile and profane practice of swearing, and many other evils of which I was habitually guilty.

"I feel under great obligations to you for your kindness, and I wish I could become more acquainted with you, that I might be able to compensate you in some way at least. I should like to have your name, as you assigned at the bottom of your letter, "an affectionate but unknown friend." I am at a loss to know how you ever knew there was such a being on earth as me, and would be very thankful if you would inform me on the subject, as I can no way account for it.

"I presented two of the Tracts to my young friends, and do believe they are much benefited by them."

BIBLICAL CONGREGATION AT GENLIS.

An agent of one of the religious societies in France has discovered at Genlis, near Chauny, Aisne, a small body of Christians who are described as follows, by a neighboring Protestant pastor:—"This small congregation is composed entirely of Catholics, who left the Roman church at the commencement of the revolution. It was a monk who first induced them to abandon the errors of their church, and to be

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guided by the Bible alone. They therefore highly prize the sacred volume, and wish to possess it without any sort of commentary. They do not even permit in their congregation the Psalms to be learnt in verse; they learn them exactly as they are found in the Bible; they know them all by memory, as well as other parts of the Holy Scriptures, particularly the Gospel according to St. John. They have neither priest, pastor, temple, nor sacraments; but they meet almost every evening at one or other of their houses, for prayer and reading, or rather for repeating some chapters of the word of God. They also frequently repeat them while they are at their employments. They are considered by their neighbors a sort of madmen; nevertheless, their morals are pure, their conversation edifying, and their conduct exemplary. The Society's agent conversed with some of them, whose creed he found very correct, and who depend for their salvation upon the merits of the Saviour alone. Having asked them their religion, they told him that they did not know, but that they were Christians. 'Well,' answered he, 'by the grace of God I am a Christian too.' From that time they received him as a brother. They informed him that they were much more numerous some years since; but that many of them had died, and that most of their children had been persuaded by the priests to return to the Roman Catholic church, which grieved them much. They did not yet know what a Protestant was, although there are many in the neighborhood; but when the agent told them that he was one, they rejoiced at it, and entreated him to return to them very soon, to bring them New Testaments, and to take them to church."

From the Charleston Observer.

CATHOLICISM.

The following fact may tend to illustrate the spirit of what the Romanists call Catholicism. In 1800, I was in New-Orleans, on what I believe they call the festival of the Nativity. The procession commenced near the altar in the cathedral, and the pretended image of the infant Saviour was carried out under a richly embroidered canopy. A crowd was standing at the door of the church, in the front of which I happened to be standing. The procession was led by four soldiers with fixed bayonets. As they approached me, I was ordered to kneel, but I retreated two steps and stood. The soldier, with his bayonet pointed to my breast, ordered me again, with a threatening aspect, to kneel. I retreated two steps, and then fell on one of my knees, until the procession passed me. I am morally certain, Mr. Editor, that unless I had thus far complied with their idolatrous worship, I should have been pierced through. And is this the religion of Jesus which has to be enforced with the point of a bayonet?

A Citizen of Charleston.

ORDINATION.

On the 3d inst. Rev. F. GRISWOLD was installed as pastor of the Congregational Church and Society at South Hadley Canal. Sermon by Professor Hitchcock, of Amherst College.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 3, 1828.

TO OUR PATRONS.

The GUARDIAN & MONITOR, the monthly periodical for youth edited and published for many years at the office of this paper, has been with sincere reluctance discontinued with the close of the year just past. This little journal had its commencement, (as had the Religious Intelligencer,) early, when publications of the kind were rare and undertaken as novel experiments. Many of the readers of this paper are acquainted with the character and merits of the Guardian and Monitor. Commencing as it did with this *reading and publishing* age, and being, as it were, pioneer to the *army* of similar works that have risen up and followed on, during the ten years last past, the editor has hesitated long in dropping it. It is not now done so much for want of patronage, as from want of profit—or rather loss of profit. Formerly, when too the sources of intelligence and reading for enriching its columns were not one tenth of what they now are, the work enjoyed the flattering patronage of more than *seven thousand* subscribers. And now, though the patronage is much divided, as it of right should be, it has subscribers enough to warrant almost any other work in proceeding. The secret of its failure is briefly told:—The price of the work, though illustrated by cuts and stitched in the pamphlet form, was \$1 or \$1 25: and that collected by paying double or treble postage—or employing a travelling agent. The editor deems it a duty to say in defence of this step, that the work would have been continued so long as it barely paid for itself, without profit:—both for the good which it was imparting in a humble way to the cause of religion and virtue, as out of deference to the solicitations of friends, who had become attached to it. To as many of them as may happen to fall in the way of these remarks, he tenders his hearty thanks:—and in taking leave of the Guardian, asks their attention to a new proposal.

Out of obedience to both of the last mentioned motives, as well as from a hope of proposing something acceptable to the subscribers of the Religious Intelligencer, he proposes to introduce into this paper a department for youth: thus virtually to incorporate the two, by transferring to this paper the time and study, the cuts for illustration, and a selection of the reading, which have been heretofore directed to the editing of that work.

Parents of families who, besides a general interest in the nurture of the rising generation, have an individual regard for the welfare of their own offspring, will, we are certain, be pleased with this purpose. The selections will be, as they have been, graduated for minds above the grade of childhood, and may be therefore not inappropriate to any age. It is well calculated however to arrest the attention and secure the interest of youth, to find a select nook in a paper, which they can call peculiarly and appropriately their own. The plan may be adopted with more se-

curity here, as it occurs in a paper which may be put into their hands without risk—and that too, to be read on a Sabbath-day. We should not propose such a plan in a *miscellaneous* paper. Ours is a *religious* paper—or rather we *religiously intend* it shall be such. This is a feature to which we have rigidly adhered in spite of the advantages (the pecuniary and selfish advantages) which a *miscellaneous* form may hold out; and in the face of general custom:—because we are opposed to it in principle, and deem it pernicious. Perhaps we have called attention to this fact often enough—but we feel ourselves entitled to make a boast of this distinctive feature so long as in maintaining it we forego the profits of offering our subscribers a page or two of advertisements, and the popularity of intermingling the rest with miscellaneous reading. The name and the character of a paper ought not to be at variance—and they are when it purports to be a religious journal, and is not fit to be read on a Sabbath. In view of these claims on the patronage of our citizens and the improvement proposed above, we solicit a continuance and an increase of their friendship upon the labors of the coming year.

TEMPERANCE.

In six of the populous towns in Berkshire County, (Mass.) the merchants have unanimously resolved to sell no more ardent spirits.

ANOTHER MANUAL LABOR SCHOOL.

The following letter is from a gentleman in Kentucky, to his friend in Philadelphia, dated Nov. 19, 1828. It has been handed us for publication, says the Philadelphian, to subserve the interests of the popular scheme, which is about to be tried in the neighborhood of this city.

I perceive in the public prints, that you and others, are engaged in establishing a working school (as we call it) near Philadelphia. That method of education has long been a favorite plan with me, and I am highly pleased to see that it is likely to take effect in different parts of the Union.

And for your encouragement I tell you that it is not merely a project or chimera. We have a college of that kind in this neighborhood (at Princetown Ky.) that has been in successful operation for more than three years: already several promising young men have graduated at it, and are gone to professions. They have three learned professors, and an overseer for the work. They have now eighty students, from 12 to 24 years of age. They each work two hours every day, in classes, so as to keep the work going on all day. They have upwards of 120 acres in cultivation and raise as much of the substantials, as is sufficient to supply the institution. This College is under the care of the Cumberland presbyterians, who are very numerous in this section of country. The principal part of the students are pious young men, though they will refuse none that will submit to their rules and regulations. This kind of school has many advantages. First, it brings the expense of education so cheap, as to be completely in the reach of the poorest families.

Secondly, work braces the nerves, gives health, and forms a good constitution, and we all know that the finest education, without health and a good constitution, is of but little use. And again idleness is the parent of vice—the more work the more virtue—hard hands make soft hearts. I am of opinion that if students were made to work four hours every day and study the balance of their time, that they would be better scholars at the age of 21 years, or any given time than those who study constantly.

If this system of education could be introduced throughout the United States, and promptly attended to, for half a century; I am clearly of opinion that the people would be not only wiser but better than any other nation on this globe.

May you and your coadjutors, live long, and enjoy good health to enable you to establish, and perpetuate this good design, and every other, that goes to promote piety, virtue, and the melioration of the condition of our fellow men.

AMERICAN TRACT SOCIETY.

AGENCY FOR GEORGIA.

In addition to the appointment of a General Agent and three other Agents for the 4,000,000 in the Valley of the Mississippi, the Committee have just commissioned Mr. ABEL HALE as an Agent for Georgia. The grand object of all these Agents, will be to extend the circulation of Tracts into every family, which shall be willing to receive them; and especially to supply that part of the population which is destitute of the preached Gospel, and the other stated means of grace. Funds for procuring the Tracts will be raised, as far as practicable, on the field of labor; but many Tracts must be distributed gratuitously, at the expense of the Parent Institution. The aid which has been afforded on the special effort in New-York City, and by donations from friends of the cause, has done much to enable the Society to meet its large engagement for paper, but has supplied the Treasury with no funds for the future. Efforts for the Society must doubtless be continued, till either the Committee become negligent in their work, or the destitute millions of our country and the world are actually supplied.

Synod of Indiana.—The annual meeting was held Oct. 16—20, at Vincennes. Present 19 ministers. But a few years since, the country included within its limits was a howling wilderness. Now, the Synod has under its care 4 Presbyteries, more than 80 organized congregations, and about 34 ministers and licentiates. *More than half the congregations are destitute.*—There have been added to the churches under the care of this Synod, during the last year, on examination and confession of their faith 546—by certificate 151; making the total number in communion, so far as reported to Synod 2640. Several churches have been blessed with revivals in the course of the season. The church, of Livonia has received 40, of New Albany, 29 (which has more than doubled the church); of Hanover, 40, (7 of whom were young men of the Hanover Academy); of Sand Creek 40;

Jefferson church, 28; church at Crawfordsville, 37; the church of Indiana, Knox county, 63.— Other churches visited, are those of Graham, Pisgah, Orleans, and Olive Ridge.

[*Western Intelligencer* abr.]

Revivals of Religion.

INQUIRY IN ENGLAND ON THE SUBJECT OF REVIVALS.

After some unusual delay we have received our London Publications for October, and November.— Among other articles of interest, we notice with pleasure that the subject of Revivals of Religion, with which the American Churches have been so much blessed, has awakened in our transatlantic brethren a spirit of deep enquiry. The following excellent paper, communicated for the London Evangelical Magazine, by the Rev. J. A. James of Birmingham, will better explain their views. From this and various recommendations for a day of Public Fasting and Prayer, we are encouraged to hope, that the day is not far distant, when they will be favored with the same ascension gifts.

I am happy to observe that the subject of the American Revivals has awakened a spirit of inquiry and a deep interest in the minds of many persons, both in the metropolis and in the country. The fact is placed beyond all dispute, that the churches of the United States have, in very many instances, enjoyed a copious effusion of Divine influence, which has led to a much greater degree of spiritual religion in those who through grace have already believed, and to the conversion of multitudes from a state of moral death, to a life of righteousness. It is worthy of remark, that these 'Revivals' are not confined to any particular denomination of Christians: Episcopal, Presbyterian, Congregational, Methodist, and Baptist churches, have all been visited by the mighty power of God. Nor does the awakening energy accompany only the stated means of grace and ordinances of religion, but is extended also to the various institutions which have been organized for the diffusion of the truth; for, in perusing the last Reports of these Societies, which I have lately received from America, I am convinced that much more real benefit is produced by their home operations, than by ours of a similar nature.

It has become, and very naturally, a matter of inquiry, whether there is any peculiarity in their circumstances, by which we can in any measure account for this happy state of things. Perhaps there is.

1. The American Continent is rapidly rising into greater and greater importance in reference to all the transactions of modern and future history, and of course to all the moral interests of the human race; and may we not suppose, that in the present circumstances of the church, it is part of the Divine plan to assign a large portion of instrumentality to our Transatlantic fellow-Christians, and that he is thus giving them a special call to come forth to the help of the Lord against the mighty?

2. The population of the United States is increasing so rapidly, both by the ordinary course of generation, and by emigrations, that unless some very extraordinary efforts were made to supply them with the means of instruction, the people would grow up in the profoundest ignorance, and live without God in the world. The present glorious awakening is leading, in the most direct manner, to supply this deficiency. The Education Society has determined to have never fewer than two thousand young men under a course of instruction in their different colleges for the work of the ministry, in addition, I believe, to the number already in training. One church in

New-York, has undertaken to support the education of thirty students. Prodigious exertions are requisite to meet the wants of the vast population which must soon be called into existence. These exertions could not be looked for, but from a new and mighty impulse of Religion. This impulse has been given, and the results are seen.

These remarks, however, tend rather to show the ends which Providence has in view in these events, than to account for them by a reference to the peculiar circumstances of the United States.

1. Perhaps we shall find, so far as second causes are concerned, something in the church history of America which has a remote influence in the production of those events, of which we are now favored to hear so much. The religion which was carried by the Puritans to New-England, when they fled before the storm of persecution, was of a very decisive and vigorous kind, both as to sentiment and feeling, where it has continued to flourish without being corrupted or impaired by being in the neighborhood of a secular establishment. The controversy which arose about the qualifications for communion, and which was so ably conducted by Jonathan Edwards, had a powerful influence in calling men's attention to first principles, and reviving a spirit of inquiry about the essentials of personal godliness.

2. The state of society in America is favorable to Revivals. The nature and history of their political constitution, have produced a firmer spirit of independence, which is less disposed to yield to the authority of custom or fashion. Men not only think for themselves, but act for themselves; there is less disposition there, perhaps, to ask what their neighbors will say or think of them. And they are less tramelled than we by etiquette and a fastidious refinement, which sometimes lead us to compromise our convictions and principles, out of complaisance to others. They have a greater fearlessness of the world's sneers and the world's frown, than we have.

There are also some other things which may be considered as having a powerful influence in the order of means.

1. Revivals are *coveted*. The subject is under no stigma or reproach. The Christians there, are not afraid of the charge of enthusiasm or fanaticism; nor of having their character as *sober, judicious, intelligent* professors, brought into peril. They have seen the thing as it is; and notwithstanding the evils that in some cases have been mixed up with what is good, and the objections which the lukewarm and the worldly may have raised, from those very evils, against the whole work, they have publicly expressed their desire after these seasons of refreshing. Churches have met in their individual capacity, and also several have met in conference, and have recorded and announced their earnest desire of an awakening.

2. Means are taken to obtain the blessing. They do not so resolve the matter into divine sovereignty, as to make no efforts. Days of humiliation, and fasting, and prayer, are appointed; committees are appointed to visit the members of the church, and converse with them on their soul's concerns; prayer meetings and conference meetings are also held with frequency, with immediate reference to the work, and every thing that holy ingenuity can devise is employed to rouse the attention of men to the concerns of their souls. It is of importance that we should be convinced of this fact, that the matter is not referred by our American brethren exclusively to divine sovereignty, but is considered as an object of pursuit in the way of human instrumentality.

3. There is a style of preaching adopted by the American Ministers, which is perhaps more pointed in its appeals to the conscience than ours. It was an expression of Mr. Patton's, after hearing most of our leading ministers, "That they seemed too much to forget that their hearers had consciences." The aim of the

Americans seems to be not only to convince, but to persuade; not only to cause men to know, but to feel; or, as Mr. Hall expresses it, they endeavor to make their addresses "so characteristic, that the conscience of the audience may feel the hand of the preacher searching it." Their preaching partakes, in a large measure, of an alarming tendency. Dr. Dwight affirms, that this is generally the case; and Jonathan Edwards' sermons are striking proofs of it.

4. But perhaps still more is to be attributed to their private intercourse with their people. They follow up their public instructions with more of personal and direct address and interrogation. The concerns of the soul and religion are more the business of the parlour, where they insulate their friends and enter directly upon the state of their hearts. Meetings are also appointed for the express purpose of conversing with those who are under deep concern, and delivering to them words of encouragement and instruction.

5. A preparatory course is also carried on by what are called their *Bible Classes*; by which is meant the instruction of young people, who may have gone through the ordinary course of Sunday-school teaching; and who, for this purpose, are assembled together on the Sabbath, or in the week, to be taught the contents of the word of God. Bibles are printed on the Porteusian plan, only with a greater diversity of marks and references, which are used in the classes, and by which a great deal of valuable information is conveyed.

It is upon such efforts as these, that the Holy Spirit has been pleased to pour out his gracious influence in America.

A question has been started, whether such effusions of divine influence may be expected in this country. To this it may be replied, "Why should they not?" In fact they have been enjoyed here. Scotland was favored with them in a most remarkable degree many years since, at Cambuslang and Kilsayth. Wales has often enjoyed them. England experienced them under the preaching of Whitfield and Wesley; and why, therefore, may we not look for them again? Is the Lord's arm shortened, or his ear grown heavy? Perhaps it will be asked, what we must do? To this I answer,

Let us divest our mind of all that prejudice against the thing itself, which may have been produced by the noisy and disorderly scenes with which supposed Revivals have been attended amongst certain persons in this country. Unhappily the practices of some injudicious and ill-taught professors of religion, have brought an ill savor upon the very name of Revival. We must distinguish, however, between the thing and the abuse of it. What is a revival? The work of the Holy Spirit carried on to a greater extent than usual, in the conversion of sinners, and the edification of believers. Who should allow himself to look with indifference, much less with prejudice, on such a work as this?

Let us court a Revival. Let our minds be drawn to the subject. Let it engage our thoughts, our feelings, our conversation. If we would experience it, we must intensely long for it; our desires must be wrought up to a very high pitch; and, in order to this, we must be sensible that we need it.

We must then take proper steps to obtain it. The first of these is a willingness to endure the sneers and discouraging influence, not only of the world, but of false brethren, of worldly-minded, lukewarm, fashionable professors. We must brace up our mind to the purpose of enduring the charge of enthusiasm, fanaticism, and affected sanctity. In most churches there are some who would think such awakenings unnecessary, and condemn all attempts to procure them as visionary. Seasons of humiliation and prayer, with fasting, should be set apart. Ministers must begin the work in their own souls; and from an exper-

imental acquaintance with the subject, converse about it in all their private intercourse with their friends. Meetings should be appointed by them, for the purpose of conversing with those who are under religious concern. Domiciliary visits should be paid by them to the houses of their flocks, to inspect the state of the souls committed to their care. And all associated bodies of Ministers and Christians throughout the kingdom, should take up the matter and assist each other.

I have been present at two meetings lately, which were specially convened to take the subject into consideration. The first was at Worcester, on the morning of a day fixed for the ordination of a missionary to Demerara. Ministers of the Wesleyan, Baptist, and Independent denominations were present, all of whom seemed to enter most deeply into the subject. Many persons belonging to Mr. Redford's congregation, and to other religious bodies in the town, were also there, who appeared much interested. A great solemnity rested on the whole assembly. One young woman, a servant in a pious family, was very powerfully impressed, and it is hoped will never cease to remember with gratitude the season.

The next meeting was held in the vestry of Carr's Lane Meeting-house, Birmingham, by the ministers assembled at the Missionary Meeting in that town. The Thursday morning of the Missionary week being unoccupied, the deacons of the church assembling in that place invited the Ministers to a breakfast in the vestry; after which, two or three hours were spent in a serious and edifying discussion on the subject.

REVIVAL IN IRELAND.

Says the Rev. Mr. Foote, in a letter dated Dunmanway, Ireland, March 18, 1828, "At Kilonan the Lord began a gracious work, a few weeks previous to my coming to this Mission. This work commenced in the conversion of a man who was a proverb for wickedness; the leader of one of the fighting societies in this country, leading on his band to scenes of murder. When he felt the renewing power of the grace of God in his own soul, he was determined he would make it known, and lead others to the enjoyment of the same grace. He began to establish prayer-meetings in the neighborhood, and a class of sixty members has been raised; among whom are two Roman Catholics, who are truly converted to God. Several others attend the preaching, and hear the word with deep attention. He has also given us two acres of ground, on which we are erecting a mission school house, subject to no rent, and a lease forever. But the work of God is not confined to this place; many others have felt the gracious outpourings of the Divine Spirit: it is encouraging beyond my most sanguine hopes; my expectations are outstripped; sinners are bowing before the word of God, and many that were but yesterday in open rebellion against the Majesty of Heaven, have laid down their weapons of warfare, and are now arraying themselves under the banner of the Cross. At Rosscarberry the congregation is large, respectable, and attentive. At Millstreet there has been a great display of divine mercy and power: the congregation has greatly increased, and several new members are added to our society. About twenty miles westward, I have several new places for preaching. On the last Sabbath, I preached in the morning and evening to very large congregations; and the power of the Lord was very present to heal. A young man was at the preaching in the morning, and has united himself with us, who has lately thrown off the chains of a slavish superstition. The priest sent for him a few days ago, and told him he heard he was now reading the Bible. The young man replied that he was. "Do you not know," said his Reverence, "you cannot understand that book?" "I think," said the young man, "I never read a

a book more easy to be understood." The priest replied, "Do you not know the Pope, the bishops, and the inferior clergy have acknowledged they do not understand it? How then dare you speak of knowing its meaning? What is the meaning of the text, 'Let the dead bury their dead'?" "I think," rejoined the young man, "the meaning is, let the spiritually dead bury their dead." The priest found himself disappointed, and therefore troubled him no more with any questions. On the whole, I have cause of thankfulness to the great Head of the Church for what he has done, and is still doing for us."—*Wesleyan Magazine for November.*

ABOLITION OF SLAVERY.

[The following Memorial is circulating in Boston.]

To the Senate and House of Representatives of the United States now in Congress assembled.

The Memorial of the undersigned, citizens of Massachusetts, respectfully shows:

That in their opinion the existence of domestic slavery, in the District of Columbia, has become a great evil and a reproach to the citizens of the United States;—that however unavoidable was the origin of slavery, they are satisfied that both justice and expediency require its abolition in all communities, where a prudent forecast shall not discover greater evils, as likely to result from the change;—that the circumstances of climate and the face of the country within this District cannot be alleged, as they have been in some other quarters of our Republic, indispensably to demand the employment of slave labor, instead of free labor, in the cultivation of the earth, or in any other of the applications of industry;—that the experience of all the states in this union wherein the manumission of slaves has been universally effected, either immediately or gradually, is highly encouraging, and affords satisfactory proof of the advantages to be derived from an extension of the practice; that, while they recognize in the individual states the sole right of legislation on this subject within their respective limits, and well know that it is in several of our sister states among the most difficult subjects of legislative provision, and in some may be thought too deeply involved with their vital interests to justify the intrusion of advice from strangers, yet they cannot forbear to perceive, that in the District of Columbia, where Congress have exclusive jurisdiction, every citizen of the Republic is implicated in the existence of such an evil, and the perpetuation of this state of servitude is not required by the general condition of society, and must therefore be inexpedient and unjust;—Wherefore, they earnestly desire that the wisdom of the National Legislature may be directed to the provision of such measures for the gradual emancipation of Africans and descendants of Africans, or for the prospective abolition of slavery within the said District, in such manner as may seem most consistent with the Federal Constitution, the claims of property, the honor of the nation, and the rights of humanity.

EXPEDITION TO LIBERIA.

We are happy to say, that the Society is very soon, (probably within four or five weeks) to despatch an expedition with about 150 emi-

grants to Liberia. As the effort to do this will bring into requisition all the resources which can be obtained, it is hoped that our friends will not relax, but rather give new vigour to their exertions. The number which can now be transported is only about one-fifth of the whole number, now seeking a passage. The disposition to remove is daily increasing among the free people of colour, and hence all who desire the improvement of their condition, or Africa's redemption, should go forward with more burning zeal and mightier resolution.—*African Rep.*

Annual Meeting of the American Colonization Society.—The Annual Meeting of the Society will be held in the City of Washington on the 17th of January. It will add greatly to the interest of the occasion, should the several Auxiliary Institutions represent themselves by Delegates. We misinterpret the signs of the times, or the year upon which we are shortly to enter, is to be one of vast importance to our work, and of far more rapid advancement to measures for its execution. Let, then, all who implore heaven's blessing upon it, stir each other up to liberality and nobler deeds in its behalf.—*ib.*

Mackinaw Mission.—Mackinaw as the centre of Indian Trade, is on some accounts a spot of unrivalled importance. There are at present about 120 children in the Mission family, whose family Tribes are found at almost all points of the compass—and at various distances from 40 miles to more than 2000. They speak several different languages, and their return to their Tribes will prepare the way for Missionary operations in many places.—*West Intell.*

INSTALLATION.

On Thursday last, half past ten o'clock, the Rev. Henry G. Ludlow was installed pastor of the Presbyterian church in Spring-street. The introductory prayer was made by the Rev. Dr. Alexander, of Princeton Theological Seminary. Sermon by Rev. Dr. Cox, of the Laight-street Church, from Rom. x. 1—13. Charge to the pastor by Rev. Cyrus Mason, of the Cedar-street Church. Charge to the people by the Rev. Dr. Philips, of the Church in Wall-street. Concluding Prayer by Rev. Mr. Mason.—The house was crowded to excess, and the audience evinced a deep and solemn interest in what they heard and saw. In the afternoon, at three o'clock, another service was held in the same house, when a sermon was preached by the Rev. Mr. Temple, and the Lord's Supper administered.

It is now three years since Mr. Ludlow commenced preaching in this church, almost without a congregation which he could call his own, and without any worldly influence or patronage to sustain him. But "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it." More than once in this short period, it has been refreshed with influences from on high, and large accessions have been made to its numbers. At present there are about 340 communicants.—*N. Y. Obs.*

Bowery Church, N. Y.—Rev. Mr. Hawes of Hartford, has declined the invitation to take charge of this church.

Poetry.

From the African Repository.

DEATH OF ASHMUN.

WHOSE is yon sable bier?—
 Why move the throng so slow?—
 Why doth that lonely mother's tear
 In sudden anguish flow?—
 Why is that sleeper laid
 To rest in manhood's pride?—
 How gain'd his cheek such pallid shade?—
 I spake,---but none replied.

The hoarse wave murmur'd low,
 The distant surges roar'd,—
 And o'er the sea in tones of woe
 A deep response was pour'd :
 I heard sad Africk mourn
 Upon her billowy strand,—
 A shield was from her bosom torn,
 An anchor from her hand.—

Ah ! well I know thee now,
 Though foreign suns would trace
 Deep lines of death upon thy brow,
 Thou friend of misery's race.—
 Their leader when the blast
 Of ruthless war swept by,—
 Their teacher when the storm was past,
 Their guide to worlds on high.—

Bent o'er the lowly tomb
 Where thy soul's idol lay,
 I saw thee rise above the gloom,
 And hold thy changeless way—
 Stern sickness woke a flame
 That on thy vigour fed,—
 But deathless courage nerv'd the frame
 When health and strength had fled.

Spirit of Power,—pass on !—
 Thy homeward wing is free,—
 Earth may not claim thee for her son,—
 She hath no chain for thee :—
 Toil might not bow thee down,—
 Nor Sorrow check thy race,—
 Nor Pleasure win thy birthright crown,—
 Go to thy own blest place !—

HARTFORD, CON. 1828.

L. H. S.

FOUR GRAND ARGUMENTS FOR THE TRUTH OF THE BIBLE.

There are four grand arguments for the truth of the Bible : the miracles it records, the prophecies, the goodness of the doctrine, and the moral character of the penmen.

The miracles flow from divine power ; the prophecies from divine understanding ; the excellence of the doctrine from divine goodness ; and the moral character of the penmen from divine purity. Thus Christianity is built upon these four immovable pillars, the power, the understanding, the goodness, and the purity of God. I add farther ; the Bible must be the invention, either of good men or angels, bad men or devils, or of God.

It could not be the invention of good men or angels ; for they neither would nor could make such a book, and tell lies all the time they were writing it, saying, *Thus saith the Lord*, when it was their own invention.

It could not be the invention of bad men or devils ; for they would not make a book, which commands all duty, forbids all sin, and condemns their souls to hell to all eternity.

I therefore draw this conclusion, the Bible must be given by divine inspiration.—*Rev. David Simpson.*

A HAPPY LIFE.

The happiest life of individuals, and the happiest state of society, is that which affords the fewest remarkable events. To live quiet and respected, to be peacefully useful in our circle, to possess a clear conscience, to enjoy communion with God our Saviour while we live, and to die at peace with God and man, form the substance of all that a wise man can desire as to this world.—*Scott.*

In a little time all our years will be gone, and we shall be numbered with the generations that have descended to the grave before us. We are the creatures of a day, passing through life as an arrow passes through the air ;---spirits come from God and go to God ; a few moments hence we disappear and are seen no more ; we drop into eternity and are swallowed up amidst its unchanging scenes.—*Hawes.*

Atheism is folly, and atheists are the greatest fools in nature ; for they see there is a world that could not make itself, and yet they will not own there is a God that made it.—*M. Henry.*

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—*Flavel.*

Terrify and tease no person, not even your most intimate friends, by false reports, vexatious jokes, or any thing that can give them a moment's uneasiness. There are unpleasant realities enough in this world, without adding unnecessary and imaginary evils.

Maxim.—He who ventures into temptations which have proved the ruin of his friends or neighbors, is like a pilot who runs his ship against a rock when he sees the fragments of former wrecks floating on every side.

We understand that the Third Congregational Society, will hereafter hold their Meetings in the basement story of their new Meeting-house.

Letters received at the Office of the Religious Intelligencer during the week ending Dec. 31st 1828.

E. F. Ensign ; Timothy Jones ; J. K. Sheldon ; Luther Conkling ; Jno. Colt ; Rev. S. Russell ; Philo Noble, 2 ; L. H. Redfield ; Rev. John Matthews ; Dr E. Brewster ; Thos. W. Gibb ; Jerry Richards ; Zebulon Stow ; James Nelson ; James Warner ; Cyrus Tanner ; J. M. Reed.

TERMS.—\$2, in advance ; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

CONTENTS.—NO. 32.

Sabbath School	497	Close Communion	504	subject of Revivals	509
Sandwich Islands	498	Temperance	505	Revival in Ireland	510
China	501	Usefulness of Tracts	506	Abolition of Slavery	511
Singapore	502	To our Patrons	507	Installation	ib.
Missionary Anecdotes.—It was too late	503	Another Manual Labor School	508	Poetry—Death of Ashmun	512
		Inquiry in England on the		A Happy life	ib.